Evangelical Christendom

"Unum Corpus sumus in Christo."

July-August, 1933

The Primate's Appeal for Unity

FROM the Chair of St. Augustine of Canterbury a son of the Scottish Manse made the celebration of the Centenary of the Oxford Movement the occasion for a stirring appeal for Unity. Writing with only Press Reports of that appeal before us we have no right, if we had the desire, to be critical. We have not that desire. We are well aware how large a share Dr. Lang had in the drafting of the Lambeth Conference appeal for unity in 1920. That appeal struck a responsive chord, we may say without exaggeration, in the hearts of all Christendom. It was not indeed the cause of those great movements which have led to the glorious reunion of the Church of Scotland, and the not less glorious reunion of Methodism. The appeal of Lambeth, though not the origin of these reunions, was an eloquent interpretation of a spirit which was at work throughout the whole Church of Christ. Churches and sections of Churches which had long found in Pauline doctrines the *raison d'être* of their separations heard again, as it were, through the walls of the Roman prison the Apostle's passionate appeal: "I beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all." They heard the appeal echoing over the ruins left by the great World War, and turned with a spirit of humility to enquire of God what the Church of Christ could do within her own borders for the cause of unity. Christendom has seldom presented a more soul-stirring aspect, and Dr. Lang had an honoured share in the work.

Thirteen years have passed since that appeal went forth, and, although we do not forget that, as in nature so in grace, the manifestations of the working of the Divine Spirit are not easily fitted into our time-measures, and that with the Lord a thousand years are as a single day, yet we feel justified in seeking to know what stumbling-blocks lie in the path of the quest of unity. Without such enquiry there can be no progress. In pursuit of this enquiry we will not attempt to set up some ideal of our own concerning Church unity, but will accept for working purposes the Lambeth ideal, that is, "the fellowship of one visible society whose members are bound together by the ties of common faith, common sacraments, and a common ministry." What are the achievements hitherto realised towards fulfilment of the ideal of unity so stated, and what the failures?

Hitherto it must be confessed that, while we have witnessed with profoundest thankfulness the healings of divisions within such bodies as the Church of Scotland and the Methodists, we can hardly point to any great advance towards the reunion of all Christendom. We have seen the recognition of Anglican Orders by the Churches of the East, but it is not clear whether the Church of England could lay claim to a

common ministry and common sacraments with the East. With the small body of Old Catholics closer relations have been established with the result that we admit their doctrines and practices to be such as need not be a barrier to intercommunion. The negotiations at Malines for intercommunion with Rome failed completely, as they must, so long as recognition of the Pope as Vicar of Christ, endowed with infallibility, remains as a necessary article of Faith, and non-acceptance of that article renders invalid the sacraments and ministry of those who do not accept it. Here we come upon the real obstacle that underlies all serious attempts towards the unity of Christendom. That obstacle is the question of the measure of authority which is due to Holy Scripture. Is Scripture self-interpreting—that is, can its revelation of God be made known unto salvation by the Holy Spirit to individual believers, or is it reserved to a Divinely ordered Priesthood to make that revelation effective? Or, in other words, does the Body of Christ consist only of those who have received the life-giving Spirit through a Priesthood, which has the keys of the Kingdom of Heaven? If that is the case the problem of unity really centres on the constitution of that Priesthood, in other words, on Episcopacy.

We are sure that Dr. Lang is quite sincere when he says that a peace "due to indifference, or a unity due to superficial compromise is not worth having, and that what we want is not compromise but comprehension." Since he had in his mind at the time of his address only unity within the Church of England, this question of episcopacy did not present itself to his mind. He could envisage "a unity fulfilled in and through diversity," for acceptance of episcopacy was common ground to all whom he was at the moment addressing, common to "Anglo-Catholics," "Evangelicals" and "Liberals." But, so far as the Report before us goes, he seems to have forgotten that the keystone of the Oxford Movement was faith in the Bishops as divinely constituted successors of the Apostles. It was this faith which fiercely thrust into the background the idea of "the Church of England as by law established." The Tractarians, who were very poor historians, shut their eyes to the part played by the laity in the Church of England from its earliest days. It was the layman King Oswy who decided at Whitby between the rival claims of the Roman and the Scottish Missions. It was Elizabeth and her ministers who, in the teeth of almost all the Bishops and clergy, decided against Rome and in favour of the Reformation. It was Parliament which, turning its back upon the Divine Right of Kings, appealed to the Social Contract for authority to expel and dethrone James II., and followed up this measure by introducing into the Coronation Oath the phrase "the Church of England as by law established." It is to the State to-day that this Church owes the comprehensiveness of which Dr. Lang spoke in such high terms. It is to decisions of lawyers and not to Bishops or Convocations that "Evangelicals," "Liberals," and "Anglo-Catholics," owe their being comprehended in one body. The ideal of Keble, Pusey and Newman was a Church ruled by Bishops without State interference, and their reason for cherishing this ideal was that they believed that none but Episcopally governed and Apostolically commissioned Churches held the right to administer Sacraments or to pronounce absolution.

While this belief dominates the policy of the Church of England, its desire for reunion, however sincere, is bound to drift it towards Churches that are episcopally governed. This is what has actually happened. Reunion has been effected with the Old Catholics although their secession from Rome was only on the question of Papal infallibility, and their doctrines and practices are still substanti-

ally Roman. Some mutual recognition has been effected with the unprogressive Churches of the East. But the South Indian scheme of reunion hangs fire. The Lambeth Conference did not adopt it, and Anglo-Catholic pressure retards it, and would fain strangle it. Of effective advance towards reunion with the Free Churches or with Scotland there is but little evidence beyond hospitable conversations, and sporadic exchange of pulpits. Acceptance of episcopacy bars the way.

If the question of episcopacy were a mere matter of Church government, accommodation would not be difficult. But behind episcopacy lie questions that go down into the very depths of spiritual life, of which questions the Pontifical Mass at the White City is a spectacular instance. To the Anglo-Catholic that Mass is a worship supremely acceptable to Almighty God, to the Protestant it is a blasphemous idolatry. It is useless to talk of "comprehensions" of such deep antagonisms. They affect the very conceptions which the soul forms of the Being of God, and of our relation to Him. There can be no sincere spiritual fellowship between worships of two such repugnant types; no common faith, no common sacraments, no common ministry. Protestant and Roman Catholic or Anglo-Catholic may with all charity leave it to the Judge of all the earth, and to His reconciling Cross to find for both acceptance in the end, but here, while our minds and consciences are what they are, there must be a definite parting of the ways here. The Protestant, who holds that the Catholic Church is far and above our limited human fellowships, doubts not that Christ has His own in all earthly communions, and firmly rests his belief in unity on the thought that where Christ is, there the Church is. Why should not the Spirit-united Body be a spiritual Body Whose framework is not visible to our eyes, but to the Father of Spirits?

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

In word: "Thanks be unto God for His unspeakable gift."
In thought: "Remember how great things He hath done for you."
In deed: "What shall I render unto the Lord for all His benefits?" "I will give," "I will take," "I will go."

LET US PRAY—

For courage to make the necessary stand for Truth and Love in days when compromise is urged for the sake of comprehension.

Let us bring before God the land of Palestine and its people, "scattered and peeled"; especially the Jews of German nationality.

That our Government, and all responsible for international relationships may realise their responsibility for the recognition of God, and their privilege to ask and receive Divine wisdom and help.

That the appeal of the Council for larger income to meet the growing responsibilities of the Alliance may be widely responded to.

That the consciences of the Bishops, and of all to whom authority is committed, may be aroused to the evil effect upon our National Church of the recent blasphemies and illegalities caricatured at the White City Stadium.

For blessing upon the circulation of five thousand copies of Mr. Hutchison Cockburn's address, "The Protestant Outlook in Scotland" (*see* pages 136-144), specially ordered for Scotland.

For all seeking in the mind and prayer of the Saviour to further the Unity of the Spirit, in the Bond of Peace, and for all who in this fellowship serve the World's Evangelical Alliance and seek the furtherance of its aims and objects.

Headquarters Notes

The General Secretary's Visit to Germany.—On other pages special reference is made to the rapid development in Germany of a crisis in the relationship of the Evangelical and Protestant Churches to the existing Government. Latest information does not allay the fears of many concerning the future. Liberty of conscience seems to be engaged in a life-and-death struggle with a dictatorship which is seeking in the interests of the State to subordinate spiritual religion to politics. The issue, as we write, remains undetermined. The following letter, written on July 1st, during the visit the General Secretary was then making to Germany, was prompted by interviews with some of the German Pastors, and the receipt of an urgent telegram from England regarding the crisis of Sunday, July 2nd, when, to celebrate a decreed unity of Church and State, all Churches were ordered to fly the Nazi Swastika flag and the Pastors to conduct a service of thanksgiving. The question at issue is whether Christians and the Protestant Churches of Germany are to be the servants or the instruments of the State:—

THE GERMAN CHURCHES.

To the Editor of "The British Weekly."

Sir,—I happen to be in Germany at a time when crisis faces the Evangelical and Protestant Churches. Interviews with prominent Church leaders reveals the distress which exists owing to the recent decrees restricting the freedom of pastors and churches alike, and one cannot write in a brief and hurried note all that might be said concerning the situation. I do, however, ask you to allow me to pass on through your influential columns the hope and request officially expressed to me that British Christians will remember the German Evangelicals in Prayer at this time. There is no question as to the urgency of this appeal; whatever else can be done will be done through the available and proper channels—*but all can pray*. Even President Hindenburg (in a letter to Herr Hitler copied in all German newspapers to-day, July 1st) makes reference to the "deep concern through the anxiety caused for the inner freedom of the Church," and urges that "through a continuation or intensifying of this condition only serious harm and danger for the nation and Fatherland as well as the national unity can arise."

I am, yours faithfully,

H. M. Gooch,
General Secretary,
World's Evangelical Alliance.

July 1st, 1933.

Religious Liberty in Italy.—Among the Italians there is latent in many of them a strong desire for personal contact with God and with Christ apart from priestly interference. Under present regulations of religious liberty and worship in Italy the law provides for liberty of conscience the practice of which, however, in any kind of mass movement arouses the bitter hostility of the Roman Catholic Church. Two years ago we commented in these pages upon the situation at Villa San Sebastiano, a village of some 1,500 inhabitants, fifty miles east of Rome in the Abruzzi hills. Here there are some hundreds of Italian Christians who desire Protestant worship and for whose benefit the Wesleyan-Methodist Church have erected a suitable Church building, which still remains closed owing to the refusal of the Direttore Generale de Culti (General Director of Cults) to give permission for the Church to be used. At present the congregation of some three hundred souls are worshipping in a hall underneath the Church. We mention these facts as evidence that the Roman Church persecutes Protestants in countries where Roman Catholicism prevails while receiving privileges she uses to the detriment of everything Protestant in this country. We refrain from further comment at present, as the San Sebastiano difficulty has been officially referred to the Council of the World's Evangelical Alliance, and the whole matter is receiving careful attention.

Anglo-Catholics at the White City Stadium.—Our leading article deals with the subject of the Primate's Call to Unity, in which Anglo-Catholics, Modernists, and Evangelicals are grouped together as essential to each other and the Church of

England as Protestant and Reformed is thrust into the background. We direct special attention to the article, which is inspired by considerable correspondence we have received. Some strong and appropriate, but dignified, protest should be made to the Primate, and to the Bishop of London, on the disgraceful doings at the White City Stadium during the recent Oxford Tractarian Centenary Celebrations. Our people in general may not be concerned with religious controversies, and, as we have remarked on other pages, the exploits of law-breakers form good Press copy in these days, hence the numerous illustrations which have appeared in secular newspapers of Mass-querading at the White City at altars strewn with broken oaths and oaths taken with reservations foreign to all honest minds. Any appeal for unity in the National Church must fall upon deaf ears under such circumstances. Outside, as well as within the Church, there is growing distrust and disgust which claim attention and demand action.

Christian Unity and World Evangelisation.—This is the arresting title of the 87th Annual Report of the Council of the World's Evangelical Alliance. If any subscriber has not received a copy we shall be pleased to forward one on notification. The Report emphasises the need in these days for concentration upon Christian Unity which carries the Person and Work of the Holy Spirit, the "Unity of the Spirit, in the Bond of Peace," and if this is the case then a first outcome will be Evangelisation. How thankful we are to receive from Owo (Nigeria) a letter which, speaking of the Universal Week of Prayer, conveys the following testimony:—

> I am now on my way home after my 26 years' work in Nigeria, to take up some form of Home work, if the Lord will, for the future.
>
> You will be interested to hear that during the Week of Prayer in Owo we divided the Church Members into bands, or companies, and these visited the various compounds in the town and villages around, under leaders chosen by the Church elders. These companies went into the houses and gathered the people together, then read a portion of scripture and preached the Gospel to them. In this way every compound in Owo was visited and many heard the Good News. Prior to going out in companies these people had the services and prayer in the different C.M.S. Churches in the town (there is no other denomination there), then set out in different directions to spread the Good News, and in this way many people—Mohammedans and Pagans—were reached. We have done this for several years and the chiefs and people now give the "Bands of Preachers" a good reception and no part of the town is left untouched. We have had much success. We thank God for the help and the stimulating power of the Week of Prayer, yearly, as it comes round. It is an agency under God of Evangelisation. In fact, I call it the Week of Witnessing.

An Empire Day of Prayer?—In our last issue we printed correspondence from Australasia which has been followed up with cablegrams to and from New Zealand reporting on steps taken by the Council to secure, if possible, the appointment by Royal Proclamation of a Day of Empire Prayer. We have before us as we write correspondence with the Archbishop of Canterbury, leaders of the Free Churches, and others upon whom devolves influence and responsibility in any such appointment. We regret, however, that the Prime Minister has refused to further the proposal. This decision is conveyed in a letter received from Mr. Macdonald on June 8th. We ask permission to leave the matter here for the present, without further comment. Efforts are being continued in some directions which cannot be detailed. How great is the need for Prayer, and for national recognition of God in the counsels of the nation and the nations? The World Economic Conference has opened and closed without taking any account of its responsibilities to Christianity, and a magnificent opportunity, in the opinion of many, has been lost to manifest in international responsibilities the saving and delivering power available through the recognition of the Divine arm.

A Convincing Demonstration.—*Apropos* of the Council's recent action and Resolution concerning the persecution of the Jews in Germany, Dean Inge, in a recent address, remarked, "There is a story of a King who asked a Bishop to give him a demonstration of the truth of Christianity, but in a few words as he was pressed for time. "The Jews, your Majesty," was the answer.

Our 87th Anniversary—*(continued)*

The Evening Meeting at Caxton Hall

Address by The Hon. LANCELOT W. JOYNSON-HICKS (*Chairman*)

Ladies and Gentlemen,—We meet together this evening for the Eighty-seventh Anniversary of the World's Evangelical Alliance, and I think you will agree with me when I say that this is a very important occasion. One could speak from many different points of view, and of the many objects of the Alliance in order to illustrate and emphasise their nature. Happily, I am glad to say it is not necessary for me to do so, because my responsibility is simply to open this meeting to you and to give you the privilege of hearing the representative speakers whose names you see upon the programme. I am prepared to say of them, in appreciation of their presence here, that I think we will put them as the first reason for the importance of this meeting to-night. Three exceedingly eminent and well-known gentlemen will address us. Dr. Corkey has come a long distance, from Ireland, and I am glad to say his fame has come before him. Then there is Rev. J. Hutchison Cockburn, from Scotland, and he too will, I know, receive a great welcome when his time comes to address you. Then we have also Dr. Hughes, who possibly has not come from quite so far a distance, but who is as well known to you all, if not better than either of the other speakers, owing to the more numerous occasions on which you have had the advantage of being able to hear him.

I should like to mention one other cause why I have expressed the opinion that this is a very important occasion to-night. It is a rather wider reason than that which I have mentioned before; it is the actual subject upon which the speeches are to be made—"Christian Unity and the Future of Protestantism." Though nominally, I believe, the outlook of the title is not supposed to be confined to the British Empire, our speakers will be giving us detailed information and enlightenment on the present conditions in the United Kingdom.

THE NEED FOR CHRISTIAN UNITY

Surely we know how great is the need for Christian unity at the present time. On all sides, whatever papers we may take up, whatever work we may do, in whatever path of life we may happen to walk, we seem to come upon evidence of dissentions and discussions. One reads of people being at loggerheads together, of countries being unable to settle their differences with one another. We have Conferences all over the world. There are Conferences in Geneva, including the Disarmament Conference, between Governments and representatives of Governments; and now we come to the important Economic Conference in London. They are all, doubtless, helpful in their way. But what good are they going to do unless they have some fundamental common basis upon which to support the agreements arrived at? If only the nations of the world and the peoples in them could come to a common agreement on Christian Unity, then I think you will agree with me that these Conferences and meetings between responsible peoples and their Governments would be a far easier task. If there are any ladies or gentlemen here to-night who are unfamiliar with the work of the World's Evangelical Alliance and how it helps to foster this spirit of Christian unity, which we are talking about, I think that the least glance at the résumé of the work done by the Alliance during any year would answer that question. In all parts of the world, amongst all people of all nations and of all sorts of differences in Government, in language, and in nature itself, the work of the Alliance is carried forward to foster and prosper all those interested in Christian feeling. During the year I think—I am subject to correction by the Secretary—there is hardly a country in Europe which has not benefited in some way or other, either financially, or spiritually, or by inspiration from the practical efforts of the World's Evangelical Alliance.

OUR RESPONSIBILITIES

How necessary it is! In many ways, when one looks about, one seems to find that there are general evidences of a laxity of religious principles, or that there is a failure among people in this country to recognise the responsibility which they owe to their Maker. We are passing through a time of change more radical perhaps than any of us can remember, and that change is not only in appearance and in practical outlook, but with many people I think it is also subconscious and affects the whole tenor of their life. Whether or not they do feel within some of this responsibility I cannot say, but they fear to show it. Outwardly you never know. They have not the courage to go to church, or to

bear witness to the Christianity which in many cases one knows they love. Well now, that is a sad state of affairs; it is a bad example and a bad witness to the rest of the world. I feel it is up to us, both from you in the body of the hall, as well as from us on this platform, to do all we can in our lives and in our modes of life, to influence directly and indirectly all people with whom we come into touch, in order to improve this particular characteristic to which I have referred.

I do not think that I have ever been accused of being a pessimist, and in this, as in most other things, I am definitely an optimist. I believe there is a revival not only in Evangelicalism but also in the general trend of religious feeling: by that I mean amongst people who probably could not tell you whether they were Evangelicals or High Churchmen, but who nevertheless believe in God, and believe in Jesus Christ as having opened the way to their Salvation; and whose creed would be the same as our creed. I do believe there is an increasing depth of feeling amongst these people which, if we can work to take advantage of it now, can be turned to better account than they can appreciate. It is very similar now to the period after the Napoleonic Wars. Immediately after those wars there was a complete lapse of all sense of religious feeling, then a reaction, and then gradually, as people became more accustomed to the natural anticlimax which follows a period of stress such as that, the revival began. As we know, it was the Evangelical Revival. Let it be so again now. By some it was said to be exactly the reverse.

THE OXFORD MOVEMENT

We cannot help thinking at the present time, when so nearly ahead of us there is this celebration of the centenary of the Oxford Movement—we cannot help thinking of the origin of that Movement, which occurred very shortly after the period about which I have just been speaking. It opened, as most of you probably know, in a sermon by Keble, in the course of which he definitely intimated that the Dissenters and the non-Papists were unable to grant the grace of Holy Communion, as it was not theirs to give. Furthermore, this was more concisely and more implicitly put in certain Tracts which followed at an early date, particularly by Newman. And yet one reads, and knows that we have all been asked and beseeched to take part in this Conference celebration, to join in it, to give thanks for this Centenary of the Movement and to praise God for the increasing unity which it is bringing to the Church! I have neither the skill nor the time to seek to argue the reason for that; the cause of it and the result of it. One might wonder whether it is an amazing piece of humbug; or, does one ask oneself, can it be a fundamental failure to appreciate the width and depth of feeling of Evangelical Protestantism in this country?

Now the first thing for a chairman to do is to see that he fulfils the dictates which chance has put upon him to lay upon others. I only wish that I was able to ask each of the three gentlemen to speak for an hour at least. That is the only quarrel I have to pick with the Secretary for having brought together so much to interest us, and yet to give us so little opportunity to enjoy it! My own allotted time is rapidly drawing to a close and I wish yet to make brief reference to my father. He, on many occasions, as you know, not only enjoyed, but made use to the full of opportunities afforded by the World's Evangelical Alliance for fostering the feeling for which he fought with no little effect.

THE LATE LORD BRENTFORD AND THE WORLD'S EVANGELICAL ALLIANCE

No one recognised the value of the Alliance more than he did, no one appreciated its importance more in seeing that the fundamental Truths of the Reformation were driven home to the people of all countries, at home and abroad; in seeing that the work, the life of Evangelical Christianity, was not only revived but was kept alive, and in seeing that the whole of the Movement was given, and was kept in, a complete state of comprehensive unity. It is that unity which really brought the Alliance into being 87 years ago, and it is that unity with which it is as important and as insistent to mould life to-day as it was then. No one here can remember the beginning of the Alliance, and I feel certain that none of us here will know the end of it. But it is fulfilling an immense work. We all play our parts from time to time, as our life passes on, in trying to foster its tremendous efforts. Let us do all we can for it. I myself am glad and happy to think that not only am I being able to assist in some small measure to that end, but also that I have been able in some small way to carry on a work of those who are near to me, and are very dear to me, a work which was supported by them. Therefore it is that I do ask of you, ladies and gentlemen, to regard to-night's meeting from a purely unselfish point of view; to regard yourselves as receivers of a message, and as messengers who have to deliver that message to others. Let it not remain as seed upon barren ground. Be receptive of the message, and let it bear fruit amongst all with whom you come in contact, in your letters to those abroad, and in your meetings with those at home. Then we shall know that to-night's meeting has gone forth far and wide, and that the time and effort of the gentlemen who have come to speak to us will in no wise be wasted. (Applause.)

THE PROTESTANT OUTLOOK IN SCOTLAND

Address by the Rev. J. HUTCHISON COCKBURN, B.D.
(Minister of Dunblane Cathedral)

FOREWORD.—In all that I say I want it to be clearly understood that I have no feelings of bitterness against individual Roman Catholics, many of whom I count my friends. From the Church of Rome, her saints and scholars, from her fidelity and courage and far-sightedness, we have much to learn. I speak only of the institution, much of whose teaching I regard to be error, and fidelity to which I regard as contrary to the highest welfare of my country and of the world as a whole. I desire to set down nothing but what I believe to be true, and to describe the situation in Scotland without rancour and without uncharitableness.

I.

There are two Roman Catholic populations in Scotland, quite distinct in origin and outlook and in the parts of the country which they inhabit.

(*a*) *The native Roman Catholics* live in those parts of the country which were largely unevangelised at the Reformation, chiefly Inverness-shire, Dumfriesshire and Banff. In 1930 in Inverness-shire there were 483 Roman Catholic children in the day schools; in Dumfriesshire 538, and in Banff 736, and it is noteworthy that these figures are practically the same as those for 1913. Other native Roman Catholics are to be found in certain of the western islands and parishes, and in the uplands of Aberdeenshire; but these native Roman Catholics do not in any sense make the problem of Scotland. They are quiet, law-abiding people of Scottish character and outlook. They live mostly in country districts and cling to their home and native soil, and for all practical purposes we may leave them out of our consideration. At a liberal estimate their numbers are about 70,000.

(*b*) *The other Roman Catholic population in Scotland derives from Ireland*, and it is they who form the problem with which Scotland is confronted, and for which no adequate solution has been found.

(1) They are *an immigrant population* and they and their forefathers have come to Scotland within the last hundred years, supplying the demand for cheap and efficient labour on the roads, railways, mines, shipyards, water-works and mills, the building and running of which marked the industrial development of Scotland through the last century. This Irish labour was invited to Scotland and encouraged to come because it was cheap, but also efficient within its limits, and it was not particular as to housing conditions. Its habits were, and remain, on a lower level than those of Scottish labour. It does not really merge into the people among whom it lives. Its priesthood, themselves largely Irish, have done everything possible to keep it a population apart. It is educated in its own schools, which are now entirely supported by the State; its religious observances are different from those of Presbyterian Scotland, and it is said to have been a common experience that if the Irish Roman Catholics get a footing in a village street, it will not be long before the Scottish population has departed from that street. The two populations do not merge. This Irish element belongs to a lower type of civilisation than the Scottish, and if proof of this is required, it will be found amply in the statistics of the prison commissioners and in the experience of those in charge of the charities of Scotland.

(2) Let us see *the figures of this population*. The adult population of Scotland is roughly divisible as follows:—

44 per cent. belong to the Church of Scotland, which is Presbyterian; 12½ per cent. are Roman Catholic; 2 per cent. belong to the Scottish Episcopal Church; 5 per cent. to other Protestant Churches; ·6 per cent. are Jews; and the remaining 36 per cent. are attached to no church, but are predominantly Presbyterian in their training and outlook.

The figures of the birth-rate show that the Roman Catholic baptisms are on the increase. In Glasgow, for instance, in 1914, 25 per cent. of the births were Roman Catholic; in 1928, 29½ per cent. were Roman Catholic.

In 1921 in the Roman Catholic diocese of

Glasgow (which includes Lanarkshire, Dumbartonshire, Renfrewshire, North Ayrshire and a small part of West Stirlingshire), the population was 2,070,000, of whom 450,000, or *22 per cent., were Roman Catholic* and almost entirely Irish by birth or descent.

In Lanarkshire, which is the most densely populated county in Scotland, there are areas in which the Roman Catholics number *one in three, while for Scotland as a whole they are one in eight. In all Scotland*, since 1881, when they numbered 327,329, they grew till, in 1921, they numbered 601,304; *and in 1932* they are estimated by the Roman Catholics themselves to number *607,900*, though a competent statistician puts them at 645,000.

The increase in the number of *Roman Catholic marriages* points in the same direction. In the period 1861-65 they averaged one in ten per annum. In 1930, the last year for which figures are available, the Roman Catholic marriages, numbering 4,162, were one in seven of the regular marriages of the country (= 14·2 per cent.).

The same story of increase is told when we examine *the figures of the pupils in average attendance in the day schools.* Comparing 1913 with 1930 the number of Roman Catholic pupils has increased by 25,196, or an increase of 28¼ per cent., while in the same period the pupils in Episcopal schools (many of them Presbyterian) have suffered a decrease of 2,765, or 35 per cent. In the other schools there has been a decrease of 35,264, or 5·4 per cent.: so that while the Roman Catholics have increased their scholars in that period by 28 per cent., the pupils in other schools have decreased appreciably.

The increase of the Roman Catholic population is accounted for partly by immigration and partly by the larger families of the Roman Catholic Irish. At present the immigration has largely stopped, for unemployment in Scotland is worse than in England to-day. Also the propaganda in favour of smaller families is beginning to affect the Roman Catholics, in spite of all that the Roman Catholic Church says against it. The decrease in the numbers of Scottish children at school is due also, partly, to the very serious emigration which has taken place from Scotland. The stream of emigrants reached alarming proportions, though it, too, has declined in volume because of the world situation; but in 1923, 88,584 persons, mostly Presbyterian, left Scotland for non-European countries, exclusive of those who went for less than a year, and from 1924-28 the average was 40,000.

II.

Those facts are sufficient to make clear *the situation in Scotland*, and to let you see how it is that in many areas in Glasgow, Dundee and Edinburgh, and in some villages and small towns, the population is predominantly Irish. In some mining areas the Scottish mining population has departed. Irish foremen give preferential treatment to Irish labourers, and even in works provided by town councils for the decrease of unemployment, Irish labourers tramping the country have been known to get employment while the unemployed Scotsmen of the town have been refused a job. The situation at present is that the industrial plain of Scotland, stretching from Greenock to Dundee and Edinburgh and Fife, has a large Irish section, and while the industrial areas increase in Irish population, the rural areas, which are predominantly Scottish, have lost much of their people by emigration abroad and are still losing them by the drift from the country to the town.

For the first time since the census was introduced, the 1931 census showed a decrease in the population of Scotland, particularly marked in some of the rural counties. When we remember the Roman Catholic increase, we see that the decrease of Protestant population is much greater than the decrease of the whole population.

The picture would not be complete if I did not call attention to the fact that the *Roman Catholic Church has been greatly strengthened in Scotland by the passing of the Education Act of 1918.* This Act was passed at a time when the minds of the Scottish people were gravely exercised with the War, and its general result has been that in proportion to the number of Roman Catholics in Scotland the Roman Catholic Church is in this matter the most richly endowed Church in Scotland. Since the Act was passed, the Scottish education authorities, up to the end of the financial year 1930-1931, have paid for the purchase of voluntary schools under the Act, nearly all of them

Roman Catholic, £771,000, and they have provided new Roman Catholic school buildings and additional accommodation at existing schools at a cost of £1,335,000. Other schools £6,354,000. Moreover, a recent decision of the Law Courts has made it possible for the Roman Catholic Church to build schools in any quarter where they think they ought to have schools of their own, and then call upon the Nation to pay for them and take them over as part of the educational system of the land. In contrast to this, when the Church schools of the Church of Scotland, the Free Church, and the United Presbyterian Church, were brought under the Scottish Education Act in the seventies of last century, every school was handed over to the authorities as a gift, without one penny of compensation asked or given. Moreover, while the day schools to which Presbyterian children go have religious instruction, that is solely on a permissive basis and is dependent upon the decree of the Education Committee of the County Council or Town Council, whereas in those schools taken over by the State from the Roman Catholic Church and from the Scottish Episcopal Church religious education is compulsory. There is, therefore, more than a simmering of discontent in our minds, and an increasing demand for compulsory religious instruction in all the schools of Scotland.

III.

Lest you think that there are no redeeming features in the situation, let me stress these points :—

1.—It is often said by thoughtless and ignorant people that the Roman Catholic Church is making great progress in Scotland. This progress must be defined. There is an increase in numbers ; there is an increase in educational equipment provided by the State ; there is undoubtedly an aggressive policy of purchasing large country houses and estates for various church purposes, and there is, too, the steady pressure of a large priesthood ; but let it be clearly understood that the increase in the Roman Catholic population is not due to conversions, but to the greater fertility of the Irish Roman Catholic population.

The publication of the *ne temere* decree in Scotland has not brought into the Roman Catholic Church all that it was hoped to bring ; and while amongst those Protestants who are Protestants only in name there has been a certain amount of conversion at marriage to Roman Catholics, there have been, so far as I can find by inquiry, a larger number of cases in which the Roman Catholic spouse has changed religion and become Protestant. It is notoriously difficult to get figures for the large towns ; but as I speak on this subject with Ministers from the country districts and from the smaller towns, where the Minister is acquainted with practically everybody in his neighbourhood, I find that in far the larger number of cases the Minister has gained more from Rome than he has lost to Rome, and this in spite of pressure brought by the Roman Catholic parents and by the priests. One can feel a weakening of Roman Catholic discipline in this matter, and this is a process which will increase throughout the years.

2.—The heart of Protestant Scotland is still sound for the truths of the Evangel, and even if one discounts those outbursts of Protestant fervour, which are often misguided and do no good to the Protestant cause, Scotland is still true to the results of the Reformation, which were so thorough and so blessed, bringing liberty and light and education and an open Bible to the Scottish people. Lest it be thought that this is the judgment of a man blinded by Protestant and Evangelical prejudices, listen to the words spoken at the last Eucharistic Congress in Dublin by Mgr. McGettigan in a paper on "The History of the Mass in Scotland." I commend this paper to you ; it cannot have added anything to the fervour of the Roman Catholics who listened to it ; the Address is a confession that there is no hope of any return of the Scottish people to the doctrine of the Mass. Here is the quotation :—

> After more than three centuries of separation from the Church, Scotland shows no signs of returning. The ministrations of the Church, which have lacked nothing in earnestness and self-sacrifice, have made no impression on the Scottish people. Whatever progress the Church has made in point of numbers has been due to Irish immigrants, and their natural increase, for several generations. Through them the Church has obtained a fair hold on our three largest cities, and on our most populous county, but only amongst the working population, whose continuance is so

precarious that it might be wiped out by the closing of one or two industries, or the stoppage of Unemployment Insurance benefit. In the counties which may be said to constitute Scotland by race and sentiment, the Catholic Church does not exist.

And by a strange dispensation, in those very parts where her glory was most manifest—the districts of her cathedrals and abbeys—her presence is most signally absent. And even if there was a greater contact with Catholicism where it is unknown, it is not likely that the attitude to the Faith would be materially changed; for, as we see, where this contact does exist in a very proximate way, as in our industrial centres, it fails to make proselytes for the Church.

The act which threw off the yoke of Rome still definitely persists (and it only needs to have its Protestantism ruffled to see how ugly it can become). There may be an increase of consideration for individual Catholics, and even a very genuine friendship, but for Catholicism there is none. The Pope, the priesthood and the Mass are as unacceptable to the people as ever.

3.—The Church of Scotland, which carries the allegiance, open or secret, of about 75 per cent. of the population and has a membership of over a million and a quarter communicants, has recently appointed a *Committee on Church Interests*, one of its first duties being to study the whole question of Roman Catholicism in Scotland and to advise means of strengthening those Evangelical principles which are our very life-blood. This Committee is preparing a list of questions which the Assembly will ask every Minister to answer fully, dealing with every phase of the situation. This will be nothing less than a survey of every parish, and will reveal all the elements of the strength and of the weakness of the Roman Catholic Church in Scotland, and out of it there will come, without doubt, much useful material by way of Church assistance to areas suffering from Roman Catholic aggression, the provision of booklets and text books on the errors of Rome, and a general strengthening of the witness which Scotland can give to the truths of the Gospel.

4.—The Church of Scotland has urged upon several Governments the necessity of regulating the immigration from the Free State of Ireland. We cannot undo the past, but at least we can try to safeguard the future, and our demands are these:—

(1) The appointment by the Government of a Commission of Enquiry.

(2) The regulation of immigration so long as thousands of native-born Scots are out of work.

(3) The repatriation of those Irish who, within a given time of arrival, become a burden on public funds or are convicted of crime.

(4) Enfranchisement of the Irish of Scotland only after a minimum period of residence.

This is a matter, of course, which cannot be solved by Scotland alone, or with Scotland only in view, and although for the time being immigration has largely ceased from Ireland, any return of prosperity will again cause the situation to become so grave that no stones should be left unturned to safeguard the Scottish people in their own land. We desire to do nothing unjust to the Irish people who have come to our country, but we do desire to keep Scotland for the Scottish race and to hand on to the future the ideals, traditions and outlook and the religion which have made Scotland what it is.

IV.

The indifference of individual Protestants is the opportunity of Rome.

A flabby Protestantism is the danger, and is a contradiction in terms; it harbours the seeds of its own decay. The best attack on Rome is an attack on that too large fringe in Scotland who call themselves Presbyterian, but are nothing in particular; who rank themselves as Protestants, but are only indifferent and careless in all religious beliefs and practices. They are at best the raw material of our opportunity. If Scotland ever becomes the prize of the Roman Catholic minority it will only be because the Presbyterian majority did not care enough for the truths of the Evangel, by which Scotland has been made great. The only success against Rome which is worth while is a building up of our sturdy, evangelical belief, a strengthening of our churchmanship, a deepening of our faith. Against these Rome has no answer, and can have no victory. It is along this line that the World's Evangelical Alliance can help—by its vigilance, its teaching, its encouragement. We in Scotland need your help.

But you need our help also. In the conquest of England, which Rome envisages,

Roman leaders regard Scotland as the pivot. Denis Gwynn (p. 280) writes, in reference to Scotland—

"Present indications suggest a comparison with the great missionary movements in St. Columba's time, when Columba and his disciples travelled from Ireland to Scotland, and from there gradually extended the Catholicising of Scotland southwards into England."

Is that a romantic fancy? At least it indicates the hope of Rome. Its frustration is our common task, of which, God helping, we are abundantly capable.

APPENDIX I.

(For Summary see Appendix III., p. 28)

STATEMENT showing ALLOCATION OF SCHOLARS in SCOTLAND on a DENOMINATIONAL BASIS, Years 1913-14, 1926-27 and 1930-31.

Education Area.	1913-14			
	Roman Catholic	Episcopal	Others	Total
BURGHS:				
Aberdeen	780	848	25,700	27,328
Dundee	4,583	358	19,832	24,773
Edinburgh and Leith ...	4,714	1,286	50,253	56,253*
Glasgow and Govan	29,452	349	112,654	142,455
COUNTIES:				
Aberdeen	167	943	26,799	27,909
Angus (excluding Dundee) ...	91	104	16,340	16,535
Argyll	228	125	9,154	9,507
Ayr	3,452	—	41,214	44,666
Banff	747	713	9,873	11,333
Berwick	—	—	3,898	3,898
Bute	243	—	2,180	2,423
Caithness	—	—	5,316	5,316
Clackmannan	160	279	4,601	5,040
Dumbarton	5,254	—	20,013	25,267
Dumfries	572	276	10,196	11,044
East Lothian	250	—	6,228	6,478
Fife	1,637	160	43,054	44,851
Inverness	485	226	11,519	12,230
Kincardine	—	242	4,459	4,701
Kirkcudbright	232	96	5,261	5,589
Lanark (excluding Glasgow) ...	19,394	—	72,584	91,978
Midlothian	1,311	555	12,111	13,977
Moray and Nairn	81	92	8,058	8,231
Orkney	—	—	3,334	3,334
Peebles	34	—	1,842	1,876
Perth and Kinross	487	368	16,805	17,660
Renfrew	9,521	—	46,424	55,945
Ross and Cromarty	—	101	11,211	11,312
Roxburgh	101	173	5,742	6,016
Selkirk	158	202	2,640	3,000
Shetland	—	76	3,174	3,250
Stirling	2,074	253	25,324	27,651
Sutherland	—	—	2,737	2,737
West Lothian	1,748	—	13,294	15,042
Wigtown	140	—	4,438	4,578
	88,096	7,825	658,262	754,183

* Includes Colinton, Cramond, Liberton and Corstorphine.

APPENDIX I.

STATEMENT showing ALLOCATION OF SCHOLARS in SCOTLAND on a DENOMINATIONAL BASIS, Years 1913-14, 1926-27 and 1930-31.

Education Area.	1926-27			
	Roman Catholic	Episcopal	Others	Total
BURGHS:				
Aberdeen	825	565	22,706	24,096
Dundee	5,023	192	19,051	24,266
Edinburgh and Leith ...	5,486	921	49,026	55,433
Glasgow and Govan	39,885	247	123,667	163,799
COUNTIES:				
Aberdeen	105	732	22,884	23,721
Angus (excluding Dundee) ...	80	31	13,476	13,587
Argyll	233	134	7,722	8,089
Ayr	4,097	—	41,631	45,728
Banff	720	593	8,955	10,268
Berwick	—	—	3,559	3,559
Bute	202	—	1,791	1,993
Caithness	—	—	4,168	4,168
Clackmannan	241	252	4,730	5,223
Dumbarton	6,376	—	18,197	24,573
Dumfries	493	242	10,800	11,535
East Lothian	377	—	6,542	6,919
Fife	2,643	146	41,890	44,679
Inverness	433	132	11,107	11,672
Kincardine	—	109	4,302	4,411
Kirkcudbright	180	—	4,657	4,837
Lanark (excluding Glasgow) ...	22,700	—	68,691	91,391
Midlothian	1,377	317	12,534	14,228
Moray and Nairn	105	34	7,634	7,773
Orkney	—	—	3,052	3,052
Peebles	33	—	1,555	1,588
Perth and Kinross	376	250	15,353	15,979
Renfrew	10,661	—	35,486	46,147
Ross and Cromarty	—	74	9,406	9,480
Roxburgh	104	145	5,117	5,366
Selkirk	97	160	2,437	2,694
Shetland	—	30	2,690	2,720
Stirling	2,460	170	23,342	25,972
Sutherland	—	—	2,230	2,230
West Lothian	1,831	—	13,714	15,545
Wigtown	131	—	4,299	4,430
	107,274	5,476	628,401	741,151

APPENDIX I.

STATEMENT showing ALLOCATION OF SCHOLARS in SCOTLAND on a DENOMINATIONAL BASIS, Years 1913-14, 1926-27 and 1930-31.

Education Area.	1930-31			
	Roman Catholic	Episcopal	Others	Total
BURGHS:				
Aberdeen	864	504	23,288	24,656
Dundee	5,658	215	20,472	26,345
Edinburgh and Leith ...	6,130	828	50,938	57,896
Glasgow and Govan	42,021	257	123,035	165,313
COUNTIES:				
Aberdeen	77	674	22,761	23,512
Angus (excluding Dundee) ...	84	—	13,275	13,359
Argyll	237	133	7,542	7,912
Ayr	4,352	—	41,412	45,764
Banff	736	561	8,973	10,270
Berwick	—	—	3,492	3,492
Bute	197	—	1,722	1,919
Caithness	—	—	3,905	3,905
Clackmannan	267	251	4,676	5,194
Dumbarton	6,658	—	17,331	23,989
Dumfries	538	239	11,472	12,249
East Lothian	348	—	6,506	6,854
Fife	2,723	155	41,586	44,464
Inverness	483	128	11,458	12,069
Kincardine	—	102	4,175	4,277
Kirkcudbright	226	—	3,963	4,189
Lanark (excluding Glasgow) ...	23,059	—	67,045	90,104
Midlothian	1,478	295	12,563	14,336
Moray and Nairn	107	—	2,691	2,798
Orkney	—	—	2,962	2,962
Peebles	43	—	1,686	1,729
Perth and Kinross	454	252	15,681	16,387
Renfrew	11,422	—	35,184	46,606
Ross and Cromarty	—	—	9,475	9,475
Roxburgh	117	130	5,279	5,526
Selkirk	123	140	2,570	2,833
Shetland	—	—	2,571	2,571
Stirling	2,818	196	23,392	26,406
Sutherland	—	—	2,097	2,097
West Lothian	1,927	—	13,397	15,324
Wigtown	145	—	4,423	4,568
	113,292	5,060	622,998	741,350

APPENDIX II.

The following questions and answers in the Records of the House of Commons in 1929 are of interest :—

Question. To ask the Secretary of State for Scotland if he will state the total number of convicted prisoners, Borstal inmates, and criminal lunatics in Scotland for the last three years for which figures are available, and the number and percentage of these who are natives of the Irish Free State.

Answer. The following table gives the information desired for the years 1926, 1927 and 1928 so far as available :—

TABLE.

Year.	Total number of Persons received into Custody during the Year.		Irish Nationality.	
			Number.	Per-centage.
1926	Convicted prisoners -	15,685	3,566	22·7
	Borstal inmates - -	126	21	16·6
	Criminal lunatics -	17	4	23·5
1927	Convicted prisoners -	14,839	3,298	22·2
	Borstal inmates - -	139	18	12·9
	Criminal lunatics -	24	3	12·5
1928	Convicted prisoners -	14,737	3,063	20·8
	Borstal inmates - -	140	13	9·2
	Criminal lunatics -	18	3	16·7

NOTE.—The figures in Column 3 include persons born in the Irish Free State and in Northern Ireland, and also persons born elsewhere if the father is Irish. Separate figures for Irish Free State cases are not available.

Note from Report of Committee of Church and Nation to General Assembly, 1930 :—

"Since it is impossible to secure from the Government the information required, it is necessary to analyse the figures published in the Annual Report of the Prison Commissioners for Scotland for the year 1928. In his answer the Secretary of State for Scotland is careful to say that the figures giving the number of convictions of Irish persons include those from *all* Ireland, north as well as south. In another column of the Report, however, we have an analysis of the *religions* of those convicted, and the figures are as follows :—

Presbyterians	...	8,407
Roman Catholics	...	5,524
Episcopalians	...	701
Other Denominations	...	105
		14,787

That is to say, no less than 37·48 per cent. of the prison population of Scotland consists of Roman Catholics. Now the *total* Roman Catholic population of Scotland is only 13·26 of the whole (taking the estimate of the *Glasgow Herald*). The Roman Catholics have therefore nearly three times their due proportion of criminals in Scotland, and as it is acknowledged that the majority of these are of Irish extraction, if not actually natives of the Irish Free State, it will be seen that there is good reason for alarm concerning the *type* of people who are coming to us from Roman Catholic parts of Ireland. When it is remembered that the United States protect themselves rigorously against all immigrants who have been convicted of crime, it is surely fair to suggest that some such protection should be afforded to Scotland. From the criminal statistics just given it would seem as if Scotland is being used as a dumping-ground for the kind of Irish emigrant who would not be accepted by the United States."

Question. To ask the Secretary of State for Scotland if he will state the number of persons in Scotland in receipt of Parish Relief at the last date for which figures are available ; the number of these persons who were natives of the Irish Free State ; and, if possible, the length of time for which they had been resident in Scotland before they claimed such relief.

Answer. The total number of poor chargeable in Scotland at 15th May, 1929, was 210,956 (including 103,060 dependants), of whom 74,439 (including 50,823 dependants) were destitute able-bodied poor. As regards the second part of the question, no particulars are available regarding the number of natives of the Irish Free State chargeable in Scotland ; but of the total of 210,956 poor persons chargeable at 15th May, 1929, 14,726 (including 6,717 dependants) were natives of Ireland.

The information asked for in the last part of the question is not available.

Question. To ask the Secretary of State for Scotland if he will state the migration from and into Scotland during the last ten years, showing the figures to and from Northern Ireland and the Irish Free State separately.

Answer. The subjoined Table shows the passenger traffic between the ports of Scotland and the Irish Free State in the years 1924 to 1929 inclusive. I regret that I am not in a position to furnish similar information with regard to years prior to 1924 or with regard to the passenger traffic between Scottish ports and the ports of Northern Ireland. As indicated in the reply given by my predecessor in office to a question on this subject on the 10th May, 1927, deductions can only be drawn from these figures with much reserve.

TABLE.

	Number of Passengers arriving at Scottish ports from Irish Free State ports.
1924	20,954
1925	20,309
1926	18,333
1927	21,430
1928	22,435
1929 (Jan. to Oct. inclusive)	21,496
Totals ..	124,957

	Number of Passengers leaving Scottish ports for Irish Free State ports.
1924	19,862
1925	21,539
1926	15,357
1927	19,844
1928	19,380
1929 (Jan. to Oct. inclusive)	18,712
Totals ...	114,694

The above figures show, for the period of five years and ten months, an excess of incoming passengers of 10,263; but this figure takes no account of the large number of passengers from the Irish Free State who find their way to Scotland *via* the Ulster ports.

(Note.—The following extract is from the Church and Nation Report to the General Assembly of 1930:—

"With reference to the above questions to which the answer given was that 'the information requested is not available,' the strong conviction of the Committee is that the Government ought to devise means of making this information available. It is surely a serious state of matters when confession has to be made that the Government has no means of knowing, far less of checking, an undue influx from the Irish Free State of persons likely to become a burden on Scottish measures of relief. From the foregoing answers we see—

1. That the Government has no means of knowing how many of those enjoying unemployment benefit came from the Free State.

2. The Government does not know how many of those who draw Old-Age Pensions came from the Irish Free State or how long they had lived in Scotland before making application.

3. The Government does not know the number of those in receipt of Parish Relief who are natives of the Irish Free State, and how long they had been in this country before they claimed the relief of the rates of Scottish parishes.

4. The Government does not know the proportion of children supplied with free meals by Education Authorities, who are of Free State birth and parentage.

The whole case of the Committee is that for the protection of Scotland the Government *ought* to know these things, or take immediate means of finding them out.")

APPENDIX III.

SUMMARY OF FIGURES IN APPENDIX I.

Session	Number of Pupils in Average Attendance in— Roman Catholic Schools	Episcopal Schools	Other Schools	All Schools
1913 - 14	88,096	7,825	658,262	754,183
1926 - 27	107,274	5,476	628,401	741,151
1930 - 31	113,292	5,060	622,998	741,350
Comparing 1930 - 31 with 1913 - 14:				
Increase ... —	25,196	—	—	—
Decrease	—	2,765	35,264	12,833
Expressed as a Percentage ...	28·6	35·3	5·4	1·7

THE PROTESTANT OUTLOOK IN IRELAND

Address by Rev. WM. CORKEY, M.A., D.D.

(Moderator, Presbyterian Church of Ireland)

Mr. Chairman, Ladies and Gentlemen,—Let me first of all say what pleasure it gives me to speak under your chairmanship. No man has a higher and greater respect given him in Northern Ireland than your late father, Viscount Brentford. I consider it also a great privilege to be invited to speak on the platform of the World's Evangelical Alliance. There has always been a bond of sympathy between the Reformed Churches in Northern Ireland and throughout the whole of Ireland and the Evangelical Alliance, because of the kind and warm hand of friendship that was held out to us in difficult days. When troublesome times compelled us to stand together, we looked to the ideal set before us in the Evangelical Alliance as the ideal to live up to where we could serve one another. Some time ago I had the pleasure of visiting the Lakes of Killarney, and while there I spoke to one of the peasantry whom I met. I had the temerity to ask him whether the people in the district were in favour of Mr. De Valera or Mr. Cosgrave? His answer was quite as diplomatic as one could expect from an Irishman. He said, "The people round about here are divided, and that is far better, because they have something to argue about!" We in the Protestant Church in Northern Ireland are divided, but we do not think it is far better. I rejoice to tell you that we do not consider that our differences are things worth arguing about, because we regard the things upon which we are united as much more important than the things on which we differ.

Think of those great principles on which we are united. We are united on finding in the Bible the Living Oracles of God, the records of the direct revelation of God Himself to men. We find there the story of our Saviour, our Lord Jesus Christ. We all believe in the universal priesthood of believers: that each individual has a right to enter into the very presence of God, and to get forgiveness direct from Him. We believe in the guidance of the Holy Spirit, and we all believe in the splendour of the Christian hope. These are the great Articles of Faith that lie at the foundation of your Alliance, and I wish to assure this Meeting that we, over in Ireland, of the Reformed Faith are not weakening in the strength of our convictions, or in the manner in which we hold these great truths. The fact that we live in a country where the great majority belong to the Roman Catholic faith only strengthens our faith in the Reformed principles, because we can see both sides of the question. We can see the Church which our fathers left, and the errors which it taught. Coming from Dublin the other day, I saw a great Roman Catholic building, and over it the words, "Mary the Refuge of Sinners." We know the Christian has only one Refuge, our Lord Jesus Christ. Recently, during the time of the great Eucharistic Congress in Dublin, our Protestant people realised as never before the full significance of the Mass—that the devout Roman Catholic believes that once the act of Consecration is over, the sacred wafer becomes the full Personality and Divinity of our Lord Jesus Christ; and we turn with thanksgiving to the thought that we have with us in our Communion Service, as taught in the New Testament and by the Reformers, the spiritual presence of our Lord and Saviour, Who is with us in every service, Who is with us to-night, for He is where two or three are gathered together in His Name.

Then I want to-night to tell you that never before, perhaps, in the history of Ireland has the outlook for Evangelical Faith been brighter. But before giving proof of that, I would like to mention one or two facts that seem to point in the opposite direction, to show that we still need your faith and prayer and sympathy. First of all, there is the serious situation that has arisen, owing to decrease of the Protestant population, especially in the Free State. The Protestant population in the Free State has now decreased to such an extent that they constitute only 7·4 of the population. That is to say, very soon throughout almost the whole country, except in the larger centres of population, you will not find any Protestant people. Even in Northern Ireland the Protestants form only 66½ per cent. of the population. We are not unaware of the fact that the Roman Catholic Church is making great efforts to reduce the 16½ per cent. by which we feel that our position as Protestants in the North of Ireland is safeguarded. There are various means by which this is done. For example, there are Catholic Land Associations and buildings and farms, formerly held by Protestant families, that are now being bought and passing into the hands of Roman Catholic families. This applies not only to Ireland, because the slogan in all Roman Catholic Land Associations is, "Make the land Catholic, and sooner or later Scotland and England will be Catholic, too." Many large residences are being bought up by Roman Catholic institutions in Northern Ireland, and in these High Schools have been formed where the requisite subjects for secondary schools Government grants are are taught. Those in charge are able to offer high education at a cheap rate and thereby outbid Protestant schools; and Protestant people,

the more apathetic amongst them, allow their children, for the sake of cheaper education, to be brought up in a non-Protestant atmosphere. Then there is Catholic Action controlled by the Vatican, the one object of which is the extermination of the influence of the Reformation and bringing to an end the circulation of the Scriptures by colporteurs throughout Ireland. One would almost imagine, on hearing that list, that we should be inclined to say, like Jacob, "All these things are against us," and put up our hands in despair. But that is not the spirit of the Reformed Churches in Ireland. We rather feel, after a careful examination of the facts, like Paul: "I would ye should understand, brethren, that the things which happened unto us have fallen out rather unto the furtherance of the Gospel." If we can say there are many adversaries, we can also say that a great and effectual door is opened unto us.

One of the marks of the Reformed Faith is the mark of *freedom*, which is the watchword to-day throughout the South and West of Ireland. We claim freedom of access to God, for each person to worship God according to the dictates of his feelings. We claim freedom to declare what we believe. The desire for political freedom which is abroad to-day in Roman Catholic Ireland is breeding in the hearts of increasing numbers of those Irish people the desire for freedom in religious matters—and freedom is now being accorded to those who wish to hold religious services in the South and West of Ireland. That is a thing which was unknown a few years ago. From many parts of the country we hear of large numbers attending such meetings and listening attentively to what is said.

I might mention an incident which happened in Dublin to show you the spirit abroad. A Gospel service was held regularly on College Green. A large political meeting had been organised for Roman Catholics to be held there the same evening. The little Gospel meeting was going on when the people in charge of the political meeting came on the scene. The Gospel meeting had lasted twenty minutes, but they said, "Go on, and when you are finished we will be ready to begin, but we will wait until you are finished." This preaching of the Gospel was an opportunity for giving an Evangelical address to the people who had come for this political meeting, and telling them the wonderful and simple story of Jesus and His love.

Then there is a new freedom being found throughout Ireland for those distributing Scriptures. Last year our Presbyterian Church had its colporteurs working for the first time for many years in Ireland, and these colporteurs called at ninety thousand Roman Catholic homes, and with very few exceptions they received in these homes a kindly welcome. One of the colporteurs said it was easier getting into the homes than getting out of them, because when religious matters were of interest to the people they were eager for discussion, seeking to understand the Protestant position. The colporteurs sold in these homes 16,582 copies of the Scriptures, more than ever before sold in a single year. I may say there has never been in recent years a more kindly feeling towards Protestant people on the part of Roman Catholics than at the present time. Who can estimate the significance of these copies of the Scriptures entering Roman Catholic homes? Because the Word of God contains the spiritual dynamite that can overthrow the errors that are found in the Church of Rome; it can overthrow error anywhere whenever it gets a chance. I was speaking to a Roman Catholic lady. We were talking about the Scriptures, the Douay Testament, and she told me that the priest in her part of the country forbade the people to read the Douay Testament.

I asked, "Why should the priest forbid them? The Douay Testament has the imprimatur of the Church." She said, "The people in my district are so simple that if they read a Book like that they would believe every word in it." That is the marvellous thing about the Word of God—that when people read it they feel it is the very truth of God, and it carries conviction home to their hearts.

In this connection, might I mention two or three little incidents that came under my observation? A young Irish Roman Catholic lad, seventeen years of age, had been injured and taken into hospital. He was not suffering too much, but he had to remain in hospital for some weeks. Finding the time rather heavy on his hands he got hold of a copy of the Bible and started to read it. When the priest came in the lad said to him, "Father, there are some things I should like to know about this Book. If this Book is right there is something wrong in our Church." The priest asked what was the matter. "This Book," replied the lad, "says there is only one Mediator between God and man." The priest replied, "That's a Protestant Book; don't read it!" The lad's interest had been aroused, and he found Christ through the reading of that Book. When he came out he attended a little mission held near his own home. Then he began to study, and to-day that young lad, who is a personal friend of mine, is the minister of a Presbyterian church, and doing successful work in a large city congregation.

There is another thing I would just mention; that is, that in many Irish homes in these days little groups of people gather together in houses where there is a "loud speaker," and they listen to the simple and beautiful messages of Evangelical truth that come, week by week, over the wireless. To one little town in the West of Ireland, where there is a Presbyterian living—about one of the last ones left in the town—a man came in from the country a few weeks ago and said to him, "I would like you to come out to my house to meet some of my neighbours.

EVANGELICAL CHRISTENDOM

We listen-in to services over the wireless, and we had a discussion on the difference between the Communion of the Lord's Supper in a Protestant church and a Roman Catholic church. We want you to go out and explain it." He went out to meet that group of people, and told them in a simple way the distinction and difference between the observance of the Lord's Supper in New Testament fashion and the meaning and significance of the Mass.

There is another encourgement I want just to mention. That is the splendid spirit of harmony that exists amongst the various branches of the Reformed Church in Ireland. In recent years the Protestant Churches in Ireland formed a common programme of Bible instruction that was to be given to all Protestant children. The teachers were put on their honour not to give any special denominational instruction. We went to the Government, and the Government met us in this matter, and the result is that every Protestant child in Northern Ireland receives half-an-hour's Bible instuction every day throughout the whole year.

What gives us the greatest encouragement, and makes the future radiant with hope, is our confident assurance and belief in the wondrous grace of God. When the Early Church was passing through difficult days, and the leaders of the Church had been scattered by persecution, then God in His wondrous grace enlightened Saul, one of the bitterest persecutors, and changed him into an apostle of the Christian faith. Then in the days just before the Reformation, God broke through into the hearts of Luther and Calvin and Knox and many others inside the persecuting Church, and showed them the light and made them the great leaders of the Reformation. The same thing happened in the days of Wesley and Whitefield in this land. In my own lecture hall some weeks ago—every part of the hall was crowded—we listened with great interest to a lecture on the Reformation, given by a young man who, a few years ago, was one of the most ardent supporters of the National Party and was in the Irish Republican Army. But he was saved by Christ, and is fighting for Him to-day. The same thing has happened in the case of another young man, who is now a vicar in the Church of England. These are only examples of many others who have come out, and we believe the number will gradually be multiplied. We believe that, as in the days of ancient Ireland adversity was the forerunner of spiritual revival, so we are looking forward to the time when there shall be a great spiritual awakening in Ireland, and Christ shall be crowned as the one and only Saviour from sin.

THE PROTESTANT OUTLOOK IN ENGLAND

Address by Rev. S. W. HUGHES, M.A., D.D.

(General Secretary, National Council of the Evangelical Free Churches)

Mr. Chairman and my dear Friends,—The celebration of the witness of the World's Evangelical Alliance invites the most intelligent regard for one of the most formative spiritual influences in our land, and I rejoice to be in fellowship with this witness to-night, because in my highest reminiscent mood I relate some of the most helpful periods of Christian fellowship and of Christian witness to association with this World's Evangelical Alliance. But I know it will be the judgment of this meeting that we can only rightly appraise the witness of the Alliance as we seek to trace the operation of the principles which constitute its chief teaching and mission in the thought and life of this little England of ours. Something great has happened to give to England a place of unique influence and power in the world. Many explanations are offered. Some people offer the word "Evolution" as an explanation. An eminent French historian who has studied geography and Church history is evidently impressed by the wide-reaching influence of the little nation. He would have discovered, of course, that this little sea-girt island of ours measures but one-thousandth part of the surface of the globe, but, taking a wider survey, that our Empire measures about one-fifth. Our ancestors when they went abroad were a very *taking* people! But, even recognising their acquisitive powers, he was equally clear to discern that all those peoples embraced within the measure of the British Empire retained their place with evident gratification. He also observed—and this is very significant—that at the close of the death-drama of Europe, when little nations, released from ancient tyrannies, were seeking new expression and new security, quite naturally they turned to Great Britain for succour and for safety. And he became greatly impressed about the wide range of a little nation numbering just over forty five million people, fifteen million of whom are under twenty years of age.

FAITH IN BRITAIN

There are nineteen hundred million people in the world, and whether it is international finance or international diplomacy, whatever may be in the forefront of human thought, impartial

students of contemporary history turn to Great Britain to know what we are thinking. They do nothing without us. And what a tribute was paid by the eminent statesman, the father of the mother whose little child was kidnapped and brutally done to death—the father of Mrs. Lindbergh (Senator Dwight-Morrow) as he lay on his deathbed, recalling his associations in Europe and with the British people, said: "I would have you to understand that I never had greater faith in the British people than now."

That great French historian wanted to know more about us, and so he came to study us on the spot. He got into that period of English history, with the ideals of that tiny little man with a tremendous soul, named Wesley. He winds up, after he had studied the methods of the Revival, with a voice of judgment similar to the deliberate judgment that Lecky framed when he said that that Revival of Religion saved England from an aftermath that would have outmatched the worst days of the French Revolution. Then, believing in the accuracy of correct history, he gave us this in one of his luminous pages: "If we wish to understand the difference that exists between the history of modern England and the contemporary history of other nations of Europe—as a Frenchman, I am speaking more especially of France—we must always strive to determine the influence silently exerted on the nation by its autonomous churches of the lower middle class." These Churches are numerous and diverse, so that it is no easy matter to observe their workings with exactitude. Because of the existence of these Free Churches, the two words Revolution and Reaction lose all significance. It does lead me to recognise this tremendous fact—that there is but one explanation of this nation at its best. It is given historically in the word Reformation.

THE REFORMATION

But Reformation is a comparative term suggesting contrastive conditions calling for reform; and the reform of Great Britain meant the rebuilding of British life on those long-neglected New Testament truths and principles which, in the judgment of the French historian, are obviously basic in this land of ours. Britain is Protestant at heart because it is Protestant in the basis of its civilisation, and it is Protestant in the basis of its civilisation, because its interpretation and practice of New Testament truths and principles has brought believing men into touch with the living God; and when man has living and intelligent contact with the Deity, intellectual development is so advanced that we live by faith. We live by our own personal beliefs in God, and we are a great nation because we have not taken our religion by deputy: we have taken it to heart as a living experience.

Constructive criticism would justify one or two observations about English Protestantism; and to be sympathetically critical, I think there is justification for the view that the original traditions of our witness should guide us in our Protestantism to-day. When our Protestant forefathers bowed out the priest, they bowed him out because they claimed that all believers in Jesus Christ are kings and priests unto Him. The priesthood of all believers is not a superficial democratic boast of spiritual equality. The priesthood of all believers means that every Christian is here to thank Christ, to serve Him, and to mediate Him. For what happens? Protestants love good preaching, and they get it if they are careful about the preacher. We love good singing, and we have had it here to-night. We love good buildings; we love the ritual of love and reverence for Jesus Christ. But, unless we are very, very watchful, our Protestantism may become a little bit parasitical, and we may come to church to be performed to, to be preached to, to be sung to and to be catered for; whereas, if Britain is going to be won for Christ—and Britain can be won for Christ—we have got to fulfil our priestly office.

THE NEED FOR WITNESS OF OUR FAITH

I seem to feel, too, that we Protestants ought to glory intellectually in our Faith to a higher point of celebration. The Church of Rome is very spectacular, but the spectacular is no equivalent for the profound. What a Faith is ours! "I know Whom I have believed." I do not know all about Him, but I know Him, and I can sing and feel, since Jesus came into my heart, an achievement on Christ's part that moves me to rapture. When we think what Jesus Christ has done, what He is, how He has opened up to us the new and living way of salvation by faith, we ought to celebrate more, we ought to go to worship Him as though we were straining at the leash. There would be a more virile and radiant Protestantism if we made more of our Protestantism. We are not able to imitate Rome in our journalistic methods; we are more thoughtful. We are told in the "Universe" of Friday, April 28th, that in welcoming 450 pilgrims from England, the Pope was so enraptured by what he read in their coming, that he said he felt moved to say in public what he had long felt in private—that England was pining to return to the Church. Well, now, that only indicates that the Pope has imagination! It also suggests that he has a very keen desire, without distinguishing between desire and a correct analysis of the British people. But he has a great longing for England. That is the point. I do not wonder. At the close of the death-drama of Europe, when nations were freed for democratic development and institutional up-building of their internal life, all those nations that emerged from priestly systems of religion, proved themselves incapable of democratic development. All the priestly

nations have dictators. It is suggested that we need a dictator here. We do not; we do not grow them. If one appears in embryo amongst statesmen, or perhaps deacons or churchwardens —if we allow him to linger, it is only to warn similar aspirants what their end will be. The nation, brought into a condition of intelligence and spiritual virility through living faith in Jesus Christ, would scorn the idea of dictatorship. Of course, the Pope would like England. But he could not produce England on his doctrines and dogmas. History records no great nation dominated by non-New Testament sacramentarianism and priestism.

OUR PROTESTANT FAITH SUPREME

"I am convinced that for dignity and stability of nationhood, represented in the Protestantism of our glorious Monarchy, and equally clearly in the freedom and intelligence of the greatest democracy on earth, this Protestant faith of ours stands supreme in all the world as representing the highest standard of spiritual intelligence.

I believe—I not only believe, but I know—that two great things account for our Protestantism. First, "God was in Christ reconciling the world unto Himself"—a conception of the grace, the wonder and the method of God which makes their Sacramentarianism look shoddy; which makes their priesthood look contemptible; and which makes all the plea of a Sacramental monopoly a religious enormity. For He Who came to save the world reserves to Himself in His redeeming personality the only power to do it in the only way it can be done—by living faith in Him. That is a standard of spiritual intelligence that makes the Papacy and its dogma sound intellectually infantile. The second great phrase is this: "God in Christ; Christ in you the hope of glory." If that is true—and it is—what an insult to intelligence for the Papacy to be affirming that that experience is only possible through priestly intervention and sacramental rite. You have only to study it to scorn it, and to come back lyrically in your praise for Him Who is your Saviour, and to show in your Protestantism for whom we stand.

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Legacies

The work of the World's Evangelical Alliance at home and abroad is of so important a character, and the need for legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"*The World's Evangelical Alliance* (*British Organisation*)." The following form may be utilised:—

Proper Form of a Benefaction to the Alliance by Will

Form of a Bequest by Legacy

I give and bequeath to the Treasurer for the time being of the World's Evangelical Alliance (British Organisation) the sum of Pounds *free of duty for the general purposes of the said Alliance, such sum and the duty thereon to be paid within* calendar *months next after my death. And I declare that the receipt of the Treasurer for the time being of the said Alliance shall be an effectual discharge for the said legacy.*

(The Form must be duly signed and in the presence of two witnesses, who must each add their signature in the presence of each other).

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

Germany and the Jews

The great Meeting held at the Queen's Hall, London, on June 27th, representative of all religions and opinions in England, was an impressive manifestation of the unifying power of a common conscience. Protests have reached us from Evangelical representatives in Germany, who think that the World's Evangelical Alliance ought not, through the Resolution of its Council, to have condemned the persecution which the Jews in Germany are called upon to suffer. The great united Meeting referred to should convince all alike that in England and throughout the British Empire the persecution of law-abiding people, collectively or individually, for their religious convictions, finds no sympathy. The Resolution adopted at the Queen's Hall was carefully drawn up, and included the words "the discrimination now being exercised against the Jews is contrary to the basic principles of tolerance and equality which are accepted in the modern world in relation to the treatment of religious and racial minorities." Lord Buckmaster, who presided over the meeting, expressed his opinion that the treatment accorded to the Jews was "an act of cruelty the wrong of which it was impossible to describe." "The genius of the Jews," he added, "had helped to lift the German nation to the highest peak of intellectual eminence."

German Church Crisis

The German Protestant Church is passing through a crisis of conscience which raises the whole question of religious liberty in Germany and calls for our prayers on behalf of pastors and people alike. The conflict is of the deepest significance, and we can speak from personal observation of the gravity of the issues at stake. The writer arrived in Berlin on June 26th. On June 24th Dr. von Bodelschwingh issued from Eisenach an arresting statement, under the title of "A Word to all who love our German Protestant Church," from which we take the following paragraphs :—

> The hope for a Protestant Church, united in faith and service, inspires all Christians in Germany. The first steps towards this goal have been taken. The creation of the office of a Reichsbischof was intended to be the next step. By the representatives of the Council of the Church Federation I was appointed to that office. I only undertook it in obedience to God.
>
> Through the appointment to-day of a State Commissioner for all the Protestant territorial Churches of Prussia, I have been deprived of every opportunity to carry through the tasks given to me. I have, therefore, been compelled to give back to the Council of the Church Federation assembled here to-day the task entrusted to me by its representatives.
>
> But this does not imply that the task which I received at the hands of God has ceased to exist. I do not withdraw from the responsibility which the last few weeks have laid upon me. In that sense I will remain as bishop and deacon, that is, "overseer and servant" of the German Church.
>
> Her ship tosses on the roaring waves of the time, and much that was brittle in her will be broken by the storm. We must not fear this storm, through which God lets old institutional forms pass away, to put new ones in their place.
>
> We want a young, live Church, in which spiritual matters will be dealt with in a spiritual way and in which the proclamation of the Gospel remains free from all means of political force.
>
> The struggle for this free Church of the Gospel goes further. It is at the same time the struggle for the soul and for the future of our people.

As the Bishop of Chichester pointed out in his letter to *The Times* (July 1st) the only passage of this moving statement which the German newspapers printed was the second, "thus omitting the crucial and limiting sentences in the paragraph which followed." On June 26th the General Superintendents and Bishops of old Prussia issued a message to their parishes (which was not printed in

any German newspaper, as far as we have information) which contained the following sentences :—

> The Government of the Prussian State has appointed a State Commissioner for the Protestant Churches and has taken the organisation of the Church into its own hands. The leaders of the Church have made a solemn protest against this. They have asked the Government of the Reich to help the Church to her own rights. We associate ourselves expressly with this protest. . . .
>
> The very life of our Church is at stake !
>
> It is true that the assurance has been given that the sovereignty of the Gospel and its unrestricted proclamation will not be interfered with, but the outward and inward life of a Christian Church are very closely inter-related.
>
> We are also seriously concerned that the nation and the Church should find each other. We, too, are determined to co-operate in the unification of our nation through the work of the Church. But in a Church these aims must never be pursued by means of political force. The Church must never be exposed to the pressure of political force. Otherwise the fearless preaching of the truth of the Gospel and the free discussion of the fundamental questions of our faith will be imperilled. In a Church which is too closely bound up with the State the deepest impulses of a faith are checked. History proves this to be a fact. Above all, the Gospel of the German Reformation must not, in a time of political turmoil, be subject to political falsification. This is the danger for our Church to-day.

Following these appeals the existing heads of the Evangelical Church Federation were dismissed, together with editors and staffs of the Evangelical newspapers, control being taken over by officials appointed by Herr Hitler, who promptly issued an order to all pastors to read in their churches on Sunday, July 2nd, a message explaining that the Church is being "delivered" by the State from its condition of disorder, and that the Church must be thankful for all the trouble the State, occupied as it is with such enormous tasks, is yet taking in reorganising it. In order to celebrate this great work of Church reorganisation, the black-white-red and the swastika flags were ordered to be flown, as well as the church flag, from all churches and church buildings !

A Reign of Terror A virtual reign of terror was constituted by these events, and conversations the writer had with pastors and others over the week-end, July 1st - 3rd, made clear the deep undercurrent of feeling concerning individual liberty of conscience and the spiritual rights of the Church ; especially as any criticism of the State or even of measures contemplated by its commissioners was to be followed by disciplinary action and even dismissal. The aged President Hindenburg intervened with a cry of personal distress, in which he made it clear that " the continuation or intensifying of the situation involved serious harm and danger for the nation and the fatherland, as well as for the national unity," and thus secured a respite for pastors who had the prospect of choosing beaween their consciences and their livings on Sunday, July 2nd. Such a situation can scarcely be contemplated in England, and in limited space we are only able to indicate some of the main facts of this revolutionary urge in German Christian and Evangelical life imposed by the Nazi régime. We can at least assure our fellow Evangelicals in Germany that the prayers of English Christians are being raised to God on their behalf, and there is some evidence as we write that the President's intervention on their behalf is having the effect of reaching a solution of the difficulties and of the restoration of freedom and unity in the Protestant Churches. The question involved seems to be whether the Protestant Churches of Germany can so assert its independence in spiritual matters as to make common cause in defence of liberty of conscience, and include in its spiritual warfare a denunciation of the treatment of the Jews in Germany as being contrary to all ideas of justice and morality in a Christian State.

Continental Protestantism A visit to Germany impresses one with the importance of manifesting a united front in witness to the blessings that came to the Continent and mankind alike through the Reformation. The International League for the Defence and Furtherance of Protestantism has its headquarters in Germany, and has already succeeded in uniting most important elements in German and Continental Protestantism against the revived efforts of the Roman Catholic Church to hamper its development. In the background of its interests is the Deutsche Evangelische Bund, a free and mobile body of Christians numbering some three hundred thousand, all of whom can be counted upon to help

counter any influence directed to the weakening of Evangelical Protestantism. In our country, as in Germany, the whole force of Roman Catholic influence is engaged in a great effort to overthrow or weaken Protestantism. The interests of the League are therefore the more important and call for our hearty co-operation. In 1934 the League will meet in General Assembly in Holland, and already we express the hope that there will be an influential deputation from Great Britain representative of all that is best in British Protestantism. In a recent interview with Dr. G. Ohlemüller, the indefatigable and honoured Secretary, we learned that the international membership of the League is consolidating, and that the influence of the Protestant Churches in England, Scotland and Ireland is relied upon to counter Roman Catholic contempt of all that is Evangelical and Protestant.

Evangelical Progress in Greece: a Correction In our last issue under this heading we spoke of the large "Armenian" refugee congregations worshipping in some of the Greek Evangelical Churches. It should, of course, have read "Greek refugee congregations." How heartily we apologise for the slip, and how thankful we are that EVANGELICAL CHRISTENDOM is so carefully read! Since the note referred to was written we have had a visit in London from Rev. A. Mehitsoupolos, Pastor of the Greek Evangelical Church at Salonica, who has been attending the Assembly of the Pan-Presbyterian Alliance at Belfast. Mr. Mehitsoupolos reports most favourably on the spiritual condition of the Greek Evangelical Churches, that Sunday attendances at which are increasing, and the people generally more than ever willing to come into touch with the preaching of the Gospel. It is interesting to know that Mothers' meetings, hitherto an unknown quantity in the life of the Greek Orthodox Church, have begun to make their appearance after the pattern and example of the Evangelical Churches. On the other hand, persecution is still the order of the day, and at Corfu, a new preaching station, charges of "illicit proselytism" were brought against three Evangelicals on the accusation of two priests of the Orthodox Church, and although the case was finally taken to the Supreme Court the verdict of the lower court failed to secure acquittal of two of the accused. All our available sympathy should go out to those who are so nobly representing the faith of the Gospel in Greece. It is a small body of faithful men and women doing their utmost to maintain the Truth as St. Paul knew and preached it. And they are not despairing or cast down in spite of isolation and persecution. Their Annual Report just issued states: "Beside the existing evangelistic activity of our churches, we are faced each year with the call to extend our efforts to ever wider circles. This, of course, means enlarged expenditure, for which our financial resources are inadequate. Then we have always with us the problem of church buildings and halls for services at the preaching stations. Hired rooms are always expensive and rarely suitable or adequate for the requirements of the work. Last, but not least, we feel the need of a more abundant spiritual life, which is the only mainspring of work for the propagation of the Gospel of Salvation."

Russia Recent events in Russia have stirred British feeling and have drawn attention to what Soviet Communism is doing to propagate atheism throughout the world. Not only have the Soviets excluded the Bible from circulation in Russia, but they have destroyed churches, so that while before the war these numbered 80,000, there are now not more than 9,000; and of 165,000 clergy there are now only about 20,000. We have before us as we write a booklet entitled "Fifteen Years of Religion and Anti-Religion in Russia," the purpose of which is to provide information in English from the Soviet Press on religion, anti-religion, and morality in Russia at present. While directed to the interests of the Orthodox Churches it is striking and sad evidence of a situation in Russia which calls for renewed prayer and faith, which are mighty through God to the pulling down of strongholds. Here is a paragraph from a section or the booklet entitled "A Summary of the Situation": "Children and youth have little knowledge of religion, generally are passively non-religious, seldom honestly anti-religious, that is they use the official phrases against religion without any feeling. Thousands of priests and active Christians have been forced to become spies and informers for the GPU. Some have accepted

this terrible rôle in the belief that it is the only way of maintaining the 'visible' Church. This system of spying and denunciation has driven some from the church, but it has led others to remain, as being safer than trying to hide what they feel constrained to believe and practise. One may say that all of Russia wears a mask, though frequently the mask is identical with the real face. Only the abandoning of militant atheism will actually reveal the number of faithful Christians in Russia. At present it is not their number but their faith that is evident." We quote from a letter to the Press a comment on the situation by one who believes in the power of united prayer: "Surely the only possible outcome for us British Christians is to unite in a fellowship of prayer for Russia, for all prisoners, for the Christians in this time of persecution, for those who, overwhelmed by their distresses, have lost their faith, for the young who are growing up without religious or moral training, and even for those leaders who seem at times possessed of a spirit of evil, but yet are not beyond the reach of the Father's love."

Advance in Portugal The President of the Lusitanian Synod, Rev. J. S. Figueiredo, contributes to *Light and Truth*, organ of the Spanish and Portuguese Aid Society, a welcome admission that advance can be spoken of in Portugal. He mentions that the religious condition of the Portuguese is, however, very sad owing to their complete ignorance of the Bible. The religion of the New Testament is known only to individuals, and we must not be surprised if in Portugal, as elsewhere, it is true that where the light of the Gospel does not shine superstitions spring up everywhere. Religious liberty exists in Portugal, but superstition is a hard wall to break down, although a new spirit of enquiry and readiness to hear the Gospel is arising. Towards the end of last year there was in Lisbon an Exhibition of Portuguese industries, and a stand for the sale of the Portuguese Bible was a centre of deep interest, in consequence and on account of Roman interference the sale of the Book of books was ordered to be withdrawn during the remainder of the Exhibition. Mr. Figueiredo comments: "Roman priests do not read any Bible, either the Protestant or any other, but they dare to forbid their people to read the Holy Scriptures, saying that the Bibles published by the Bible Society '*speak against Jesus Christ, against the Virgin Mary, against the Roman Catholic Church*'!"

Religious Liberty in Italy Under the Concordat with the Vatican the Protestant Churches of Italy, instead of being "tolerated," are now granted equal rights with the Roman Catholic Church. How far this works out in practice is another thing, although we believe Signor Mussolini steadfastly maintains an impartial attitude in all matters of controversy which secure his personal attention. The recent issue of a series of Fascist postage stamps, one of which depicted the open Bible and was inscribed with the simple word "Credere" underneath, was made, we understand, with the personal desire and supervision of Il Duce. By the way, it will be interesting to our readers to learn that in response to the offer we made to supply copies of this stamp, some four hundred applications were received from all parts of the world. Even this truly Christian and courteous action on the part of Il Duce, however, was translated by the Vatican into design, and strong protests issued in *Osservatore Romano*. We have taken the trouble to ascertain the basis of these protests, and to our surprise the main contention was that the religious symbol of Roman Catholics cannot be the "Evangelium," or an open Bible, and alternatives were suggested, such as "the symbol of the authority of St. Peter" (the keys), or "the monogram of Christ on the Palazzo Vecchio in Florence, which proclaims Him King of the city." Quoting these suggestions, *La Luce*, the Italian Protestant organ, remarked "To us it is beyond doubt that the Cross and the Evangel are *par excellence* the symbols of every Christian people. By rejecting the Evangel as a religious symbol of a Catholic people the *Osservatore Romano* affirms practically that "a Christian people" and "a Catholic people" are not equivalent terms. By the way, while we are writing a communication arrives from a correspondent in Italy, who remarks "I have just read 'Wake Up, England!'; it is splendid. Your Alliance has a tremendous task simply to 'wake-up' sleepy England. There is Malta again being stirred up. When will England realise who is its greatest enemy?"

Reunion Notes

Interchange of Pulpits So much progress has been made in the spirit and practice of reunion between the Anglican and the Free Churches that it is to be regretted that a north country Bishop should create a set-back by a general ruling that no clergy of his diocese should either take the prayers or give the address at one of the normal Sunday morning or evening services in Nonconformist churches, or should invite any Nonconformist minister to preach at his own normal services, without obtaining special permission—which will only be given in exceptional circumstances, or for exceptional reasons. The grounds for this ruling are not made clear in the Press reports from which we quote, but the Bishop seemed anxious to lay down his further ruling that while the Free Churches were essentially Protestant, they (the Church of England) were Catholics essentially and Protestant only adjectively. While this kind of ruling prevails, we are not surprised at the developments that have taken place in the attitude of the Free Churches to the Lambeth Conversations. Are we living in 1833 or 1933? It would make no difference as regards the legal status of the Church of England, which is Protestant and Reformed, despite the Bishop's ruling, but many had hoped that as the outcome of Lambeth Conferences and Conversations a new position was being taken up in the matter of interchange, if not intercommunion. Of course the question as to what constitutes a valid Ministry of the Word and Sacraments is at the root of the trouble, and the crux of the whole position. So long as Anglo-Catholics and their supporters control the official thought and action of the Church of England, we see no hope of a better spirit, and can only continue praying and hoping that the day may soon come when the veil will fall from the eyes of those in our National Church obsessed with the idea of Apostolic succession rather than persuaded by the Evangelical view of the Priesthood of all believers, which, after all, is the plain teaching of the New Testament, and not repugnant to the Articles of the Church of England.

A Scotch Assembly Protest After a three-hour debate, the General Assembly of the Church of Scotland in Edinburgh, decided by a majority to continue the Conferences with the Anglican Communion on the subject of Church union. The debate aroused keen discussion, reflecting the widespread interest and concern which the subject has stirred throughout Scotland. In a rousing speech, Dr. Archibald Fleming, Minister of St. Columba's, Pont Street, London, succeeded in carrying an addendum "that the General Assembly desires, with a view to preventing any possible misunderstanding, that the Committee should respectfully inform the representatives of the Church of England that any agreements with regard to the Orders and Sacraments of the conferring Churches can only be based on the recognition of the equal validity of the Orders and Sacraments of both Churches, and of the equal standing of the accepted communicants and ordained Ministers in each." "Let the Conferences be renewed," said Dr. Fleming, "but let it be understood that the Church of Scotland abates not a whit her witness of the Protestant position. We shall have to choose sooner or later," he declared, to a hushed Assembly, "between the drift towards Rome and the drift towards the great Protestant Churches in the world." A subsequent motion not to reappoint the Committee responsible for the Conferences between the Church of England and the Church of Scotland was defeated, which, we infer, may be taken as evidence that the Scottish Church does not disfavour the contemplation of union on equal terms. We hope, as we believe, that the large majority in the Church of Scotland realise the very grave danger that exists in any discussion of union with the Church of England while the question of remaining true to the basic teaching of the New Testament and the practice of the Primitive Church is compromised by the sanctions given to mediæval teaching and practices foreign to the Reformation Settlement. Sanction has also been given, under reservations, to the use of the Deposited Prayer Book, rejected by Parliament,

and thereby the Tractarian and Anglo-Catholic section of the Church of England have been granted a new lease of existence (of which they are taking full advantage), instead of receiving the correction and discipline upon which it is the duty of the Bishops to insist. In the circumstances it is unlikely that Anglo-Catholics will be willing to concede any such provision as that mentioned in Dr. Fleming's amendment. We are of opinion that it would have been best to adopt the course followed by the Federal Council of the Free Churches in respect to the Lambeth Conversations. When the Archbishops and Bishops have made up their minds that reunion with the Protestant Churches, of which the National Church is one, is of greater importance than reunion with the Church of Rome, which is the outlook of the Tractarians and Anglo-Catholics, there will be a new unity manifest, the effects of which will be felt and seen throughout the Reformed Churches of the English-speaking world.

"Jesus Christ the One Lord"

We could wish every member of the World Economic Conference, and of the League of Nations, could possess and read the address given by Dr. Elvet Lewis from the Chair of the Congregational Union of England and Wales. Under the arresting title "Jesus Christ—the One Lord" it has been printed and published (Independent Press, 3d.), and throughout it is just the message for these times. Most reverently we affirm the Deity and Lordship of Jesus Christ, Who was either God manifest in the flesh, as He claimed to be, or the greatest imposter that ever lived. Dr. Elvet Lewis not only finds in Jesus Christ that which is the sum total of spiritual revelation "Who has brought God nearest to us, in all that He is, in all that He has done and does for us," but exalts Him as "the only Perfect Internationalist. Were He truly and sovereignly placed in the midst of our European complications—the free, just, great Christ—He would be our peace—at the long last!" But that is not all, nor the pinnacle. "We find in the Supreme Teacher the one Saviour of the world. All His teaching was with a view to Salvation. He not only lived in the truth which He spake, but died in the love which He brought to all men. In Gethsemane, on Calvary, was He a martyr only? Or something immeasurably more? If we took His Cross down from the little Hill where He came to die, could we replace it by someone else's cross? The answer is given by a man of exalted spiritual stature, of heroic self-denying devotion to the truth revealed in him,—a man who gave up all that he held dear for the sake of the cause that had mastered his mind and heart—a man who may well take rank as greatest of the martyrs: his answer is emphatic and final. Try to think with what pain of shame, in what flame of white indignation, Paul wrote these words in his letter to the Corinthian Church—'Was Paul crucified for you?' Paul? who felt that he had much need to be crucified for himself: nay, that would be all in vain, were he not crucified with Christ—'the Son of God, Who loved me, and gave Himself for me.' He felt sure that his Saviour could save everyone else. Is there a new species of sinners that He cannot save, a new kind of sin that He, the Lamb of God, cannot take away? When humanity has really exhausted Him, then the quest for another in aching earnest and undying regret may well begin. In the meanwhile we would have to confront Pilate's question—What then shall we do with Jesus? The holy sufferers for His sake throughout all the centuries are of Paul's mind: they cannot take His place, and undertake to save the world. That virtue goes forth from all holy suffering we know—and praise God for it: virtue, yes, but Salvation is a larger word,

Higher than the highest heaven,
Deeper than the deepest hell.

He said He could save: said that He came to save. No one else has said that; no one else has done it. Once he humbled Himself, being obedient unto death, even the death of the cross: is He to be further humbled by being despoilt of His cross?—the only cross that towers o'er the wrecks of time. Perhaps we are all, one time or another, led to give too much heed to the atmospherics of our age, and forget the choral testimony of all the centuries. The general assembly and church of the first-born have no doubt of their one Saviour and Lord.

I ask them whence their victory came?
They with united breath
Ascribe their victory to the Lamb,
Their triumph to His death.

The mightiest intellects of nineteen hundred years are among them: they unite with the humblest in this indestructible witness."

The Contradiction of Christ

To-day we are faced by what is known as "Modernism," and there are many forms of it. The revival of Unitarianism, and the place it is seeking among the Christian Churches is one aspect of the evil, but "many infallible proofs" abandon Unitarian doctrines to the cemetery, while the Christ Who was and is God lives, to come in power and great glory. Both Modernism and Mediævalism can be opposed on one and the same grounds. Both are untrue, and opposed to the Revealed Mind of God—the one rationalises Christ into a human being without miraculous conception and birth, the other sanctions the superstitions that have attached themselves to the Church in the course of ages, and leads men to practice sub-Christian methods of worship. Roman Catholicism so tested finds its true place, it is sub-Christian. But there is a Modernism far removed from these two evils. It is that which denies that "Christianity is based upon the revelation of God in His Holy Word—written and incarnate. There has been no subsequent revelation—there is no alternative—it is that or nothing." We quote from an arresting booklet by Mr. Benjamin Greenwood, *The Contradiction of Christ* (Page and Thomas, 6d.), which points to our duty to affirm and reaffirm not only the miraculous element in the life of our Lord, but His words and teaching of the mind of God *as being consistently trustworthy*. We believe that men and women to-day are seeking for certitude. They do not find it in many churches, where Revelation is thrown overboard, the miraculous element in the Gospels is questioned, and the Person of our Lord, and many of His utterances, only accepted in a sense which interprets Him as the Son of God only superior to our all being sons of God. The booklet quoted is a three-fold protest, warning, and appeal. It breathes the atmosphere of charity as well as clarity, and invites the careful and prayerful consideration of all who cannot forbear to hear or to see in print the contradiction of the words of their Divine Redeemer.

Dating the Second Advent

No subject is more solemn in these times than that of the Second, and as many believe, near Advent of Christ. God is dealing with the world to-day in three relationships—the Jew, the Gentile and the Church of Christ. His purposes concerning each are matters of revelation, and we believe that these purposes are ripening so that mystery can give place to understanding. No utterance of Christ concerning "times and seasons" will prove to have been other than what He received from His Father, but He Himself expressly stated, and for good reasons, when speaking of the end of the age of the Son of Man, "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." And yet one, who is no doubt a Christian brother in every sense, aided by misplaced generosity, has caused the expenditure of large sums of money, to advertise the prophecy that "at some time just before or just after June 12th our Lord Jesus Christ shall rise up from the right hand of God and descend to a point over this earth, to gather to Himself, in less than one second of time, every man, woman and child upon this earth who believes truly in Jesus Christ our Lord." The result of the prophecy reveals the unwisdom of the prophet, but the harm done to the cause for which he is jealous remains. We may safely fall back upon the certainty of the near return of our Lord; any attitude other than our Lord's own words, "watch, therefore," finds no confirmation in the New Testament.

Lotteries and Betting

The Report of the Royal Commission on Lotteries and Betting has been made available, and is before us as we write. It seems unlikely that the Government can find time during the present Session of Parliament to introduce legislation based upon the Report, but that new legislation is overdue all will agree. The Report, which is a volume of nearly two hundred pages, makes instructive reading. We have before expressed the opinion that the time has come for a well-informed Parliament to take action to restrict, if not to entirely suppress, the growing betting and gambling instinct in this country. This view is not based entirely on religious grounds; lotteries and betting, and

all forms of gambling (including Church entanglements), are social evils. It is interesting to note in the Report of the Royal Commission the conclusion of the Commissioners that the line of argument, if pressed, "that, provided a man gambles within his own means, gambling is at the worst a trivial or venial failing; that it is no more or less a proper subject for State interference than the smoking of tobacco, or any other habit, which, if indulged to excess, may become harmful," is a line of argument which "leads to highly disputable ground," and the Commissioners further state—"Except in so far as gambling in moderation can be regarded as containing some element of amusement, we are not aware of any positive advantage that can be claimed for it." The Recommendations of the Commission are far reaching, and are likely to provoke a good deal of opposition, in Parliament and outside. We shall refer to the subject later. Betting and gambling offend the Divine law of work and the Divine law of love. It is an evil, hydra-headed, which eats into our religious and social life, and our National Christianity has not grappled with it in anything like a spirit of moral indignation. We hope the official representatives of the Churches will range themselves against such methods of raising moneys as are evidenced by raffles and lotteries in Church bazaars and the like. Example is better than precept.

The Slum Problem We have already pointed out that the Archbishops of Canterbury and York have made a moving appeal to the Christian conscience of this country that "the slum problem" should in our time be dealt with drastically and finally. This timely appeal finds poignant support in an extraordinary book just issued—"The Naked Truth," by an ex-Nursing Sister (Joan Conquest), (Werner Laurie, 3s. 6d. net). It is difficult to commend such a book, for it deals with the facts of the London slums in such a way as to horrify any reader by its stark realism and unnecessary coarseness of phraseology. In excuse it can of course be pleaded that if the actual facts are horrible the words that convey them must needs horrify. The facts have to be faced. All the same, this is not a book for general circulation. Let those read it who with the love of God in their hearts are ready to know the worst and do their utmost on behalf of those of their brothers and sisters whose lives are passed in conditions of the most appalling squalor and misery. As one reads, the question arises again and again—does Miss Conquest exaggerate? Perhaps here and there. But of certain of her facts it is impossible to exaggerate: the horror, the filth, the vermin, the overcrowding, the ignorance, the cruelty, the sufferings of childhood, the bestiality, the hideous conditions that make decency impossible and every form of lust, and even incest, inevitable. If her book is effective in calling attention to these things on the part of those who ought to know and are ready to act, then hateful as some of her pages are, they must in the end do untold good in helping to remove from our land what is a scandal to our age, a menace to our civilisation, and a reproach on Christianity.

Oxford Tractarian Centenary A correspondent, writing from Wales, is impressed with the need of strong, appropriate, and dignified protest being made against the assumptions of the Anglo-Catholic Celebration of the Oxford Tractarian Movement. We entirely agree, and as far as the World's Evangelical Alliance and associated organisations are concerned every possible avenue is being explored for the purpose named. Bishop Knox's booklet dealing with the attitude of the Protestant Churches to the Centenary Celebrations is having widespread circulation, and our readers can greatly help if they will ask for copies (one penny each) and distribute the same, including clergy, and ministers of the Free Churches. Another excellent publication issues from the Church Association, a leaflet giving ten reasons why the Celebrations should be opposed (6d. per dozen), and from this leaflet we quote in order to remind readers that "the 'Oxford' Tractarian Movement only became known by this name through a trick of Dr., afterwards Cardinal, Newman, who published the 'Tracts for the Times' anonymously as by 'Members of the University of Oxford' for the express purpose of getting them known as the 'Oxford Tracts.'" Incidentally we may remark that the use of the term "Oxford" by the Buchmanite Group

Movement is also unwarranted, and we understand that a strongly-worded protest has been sent to the Press by last term's President of the Oxford Union Society, alleging that by calling themselves the "Oxford Groups" they are trading "impertinently" on the name of the ancient University.

"Failure of the Oxford Movement" This is the headline on the front page of the *Catholic Times* of July 7th, in which report is made concerning the strictures placed by the well-known Jesuit, Father Woodlock, who describes the Oxford Movement as "a dismal failure, having been utterly unsuccessful in the attainment of its two principal objects." Except for Press references (such occasions are always good copy, like rum-running or the exploits of gunmen), we are of opinion that even within their own ranks, and certainly outside, some details of the programme for these Centenary Celebrations have filled British minds and sense of honour with disgust. According to the Press, anticipated congregations of tens of thousands have resulted, even in fair weather, in attendances of ten to fifteen thousand. We refer to the spectacular White City Stadium arrangements. *The Times*, in a leading article on the subject, drew attention to the danger of the Celebrations taking on party propaganda, and remarked: In London, "the proceedings are controlled to a great extent by the Anglo-Catholic Congress Committee, and some of the Anglo-Catholic literature published in connection with the Centenary is deplorable, both in its history and its taste. An unwary reader would gather from it that the progress achieved by the English Church in the last hundred years has been due entirely to one party, that the Evangelicals existed merely to thwart and persecute the Anglo-Catholics, and that the Broad Church party founded by Kingsley and Maurice never existed at all. It implies that the religion of all who are outside Anglo-Catholic circles must be gravely defective, that Anglo-Catholicism and sound Churchmanship are identical terms, and that the true mission of the Church is to Catholicise rather than to Christianise the nation." We hope our readers on the Continent of Europe will not be led astray by reports which may issue through foreign newspapers, inspired and incorrect when applied to the facts.

A Gospel which is no Gospel "The greatest injury that the 'Oxford Movement' has done to our Church, to the country and to religion, however, has been and is, its *wilful perversion and mystification of the Gospel Message of Redemption by the Death of Christ, and freedom of access immediately into the full sunshine of God's pardoning grace and love through simple trust in our Redeemer.* The substitute offered is what the great Richard Hooker indignantly branded as the 'very maze and mystery of the Man of Sin,' a reconciliation to God eked out by perpetual sacrifices, for ever uncertain and precarious; it depends upon outward rites, signs and formulæ recited and performed over the right particles of matter in the requisite way by duly authenticated members of a priestly caste thrust between God and His children; it proposes to mediate to them under the prescribed formalities a 'peace that is no peace,' bristling with contingencies which must render it ineffectual for any purpose save the end for which alone it has been devised, namely, to make of those who should be God's freemen in Christ the creatures of priestcraft and the slaves of superstition." We quote from the leaflet referred to above what is the root error of Anglo-Catholicism. It is no use camouflaging facts. Its leaders, while remaining in the National Church, which is both Protestant and Reformed, openly look towards the Church of Rome as their model and their goal. We do not believe that the forces of Evangelical Protestantism in England will do other than resent and reject the dishonesty of the position they occupy while remaining in the Church of England. All who value the faith of the pure Gospel of Christ must earnestly unite and pray that truth may prevail.

The Buchmanite Group Movement The strong difference of opinion which exists concerning the Buchmanites is evidenced by the fact that while the *British Weekly* devoted an illustrated eight-page Supplement to the recent Oxford Conference of the Movement, the *Daily News and Chronicle* of July 12th contained

an extended protest under the name of "A. W. J. Greenwood, President of the Oxford Union, Summer, 1933," which opened as follows: "The Buchmanites are holding their great World Jamboree in Oxford. Its official title is the 'Oxford Group House Party,' but really it has no more to do with Oxford than Cambridge Circus has to do with Cambridge, and the way in which this new hot-gospelling movement masquerades through the world prostituting and trading on the name of a great and ancient University has aroused considerable resentment in Oxford. The use of the word Oxford is impertinent. The movement began (as one might imagine) in America; not more than 200 Oxford students have hitched their waggons to Dr. Buchman's somewhat unattractive star." We quote this trenchant criticism in no spirit of hostility, but only because we think that any movement directed to the highest good in Christianity should scrupulously avoid any action which might involve such criticism or the person and work of the Holy Spirit with merely human emotions. Here is an extract from Mr. Greenwood's narrative of personal experiences at the recent Oxford Conference: "I have spent the last three days going to their meetings, and staying as long as I could stand them. It is well known that women are more easily convinced by quack religions than men, and the majority of those present are women. Everybody is excessively hearty. There is a most affected use of Christian names and an extraordinary amount of laughter at the simplest of jokes. A grouper has only to make a very poor joke about what a wicked fellow he was before he was 'changed' to set the rest roaring with laughter. And all of them have an exaggerated sense of their previous sins. To hear them talk one would think they had all been guilty of the most awful iniquities, and yet when they are confessed their sins usually appear very trivial. Many of their sins appear to have been the result of a bad sex education, and most of them could have been cured by a skilled psycho-analyst." Such a statement, and more could be quoted, calls us all to our knees. It suggests the need for some corrective which will separate chaff from wheat and confirm Christian standards of faith and practice in keeping with the New Testament.

Methodism and Protestantism We have always thought that Protestant principles gathered no moss in the great Methodist Church, and we are correct. Addressing a gathering of local preachers at Ashville College, Horrogate, Dr. C. J. Wright dealt with Protestant principles and the Methodist Church. The paper aroused much interest, and was refreshing as much for its originality of thought as for the principles it substantiated. Dr. Wright emphasised the fact that "loyalty to the principles or the essential spirit of the Reformation cannot and must not be held to mean that we stand just where the Reformers stood. Humanity cannot stand still." On the other hand it does not imply that we Methodists, or other Protestant denominations, have shifted from their faith in the fact that essential Protestantism places the emphasis, as did the Reformers, upon the Evangel of the grace of God in Christ. "This," said Dr. Wright, "is our objective data . . . . we have to centre all our preaching on the great object of reality—God—and wherever the Gospel of the grace of God in Christ is known and seen of men, the Book in which the message is enshrined will be assured of its rightful place." This surely was the ground on which the Reformers stood. If we, standing to-day upon the shoulders of the past are able to see more clearly and to state a little more adequately the final truth of God in relation to this world, it is only that we may reaffirm in a new age and setting the Protestant principles they avowed and which all Protestants affirm. The following points from the address elicited protracted applause:

> The Methodist Church humbly, but proudly, claims her place in the holy Catholic Church, which is the Body of Christ. She makes no sacerdotal claims for her ministers. The only apostolic succession in which she would seek to be is a spiritual succession, in which the apostolic faith is wedded to apostolic zeal, and manifest in apostolic works.
>
> It is said that there are some who are doubting whether, after all, Newman was right, and the ultimate choice will be between Rome and atheism. Not so have we learned Christ. Enlightened evangelical Protestantism can confront the future with confidence. It is no small matter that the Church of the living God should be able to present the Gospel of the Christian revelation unentangled with superstition or with ecclesiastical tyranny.

World Mission Notes

Centenary of the Abolition of Slavery We feel sure that all members of the World's Evangelical Alliance and our readers generally will wish to associate themselves with the commemorations taking place during 1933 of the Centenary of British Emancipation of all slaves in British Territories. Lord Palmerston in one of his speeches presented the Slave Trade as the crime of crimes, and remarked that "if all the other crimes which the human race has committed from the creation down to the present day were added together in one vast aggregate they would scarcely equal, I am sure they would not exceed, the amount of guilt which has been incurred by mankind in connection with the diabolical Slave Trade." That was one hundred years ago, and we can all express our high appreciation of the efforts made by successive British Governments since to secure official international machinery to bring about the total abolition of slavery. Much credit is due to the Anti-Slavery and Aborigines Protection Society in what has been achieved, and we must not lose sight of the fact that there are still 5,000,000 people held in bondage to-day by slave-owning, slave-raiding, and slave-trading. Only by a strong public opinion can the traffic be suppressed.

William Wilberforce We can confidently recommend to our readers a reprint of Mr. Travers Buxton's ably-written life of William Wilberforce (R.T.S., 2s. 6d.), who was for many years the Parliamentary leader in the protracted and chequered Parliamentary struggle for emancipation. Unfortunately Wilberforce did not live to witness the consummation of the great struggle, in which defeat and victory alternated, for he died in July, 1833, but not without hearing, six days before he passed, that his Bill for the Abolition of Slavery had been read a second time in the House of Commons. Mr. Buxton's fine and discerning character study of Wilberforce is a volume immensely "worth reading." As Mr. Buxton points out, "the years which are covered by the life of Wilberforce are years of the most stirring interest and importance in the history of England and of Europe.

India We received recently at the Alliance House a visit from the Rev. J. Z. Hodge, one of the Secretaries of the National Christian Council of India, now on furlough in England. We learned from him that it is the intention of the Council as part of its plans for promoting evangelism, and as an aid to the Churches of India in carrying forward the task, to issue a series of "Tracts for the Times" in English, by well-known missionaries and Indian Christians. These tracts will seek to present in a positive and constructive manner the fundamental truths of Christianity. They will deal with a wide range of subjects, such as The Idea of God, The Consequences of Sin, The Meaning of the Cross, Spiritual Values, The Problem of Suffering, and Christ in India. A dozen of these tracts will be issued this year, and others next year. There is also in India a call for special literature to combat error, and in response to special appeal the Council of the World's Evangelical Alliance have made a preliminary grant of £50 for this purpose. We are glad that the Alliance is thus brought more closely into touch with the spiritual needs of India. The late Sadhu Sundar Singh once remarked: "If I had not known this book (the Bible) which is God-given, how should I ever have known the infinite love of God which was revealed on the Cross?" How welcome is such a testimony and legacy. The reported attitude of Mr. Gandhi to the Bible and Christ appears in a volume recently published giving some of Gandhi's most significant utterances on the subject. Gandhi is less convinced when he remarks: "I was never very interested in the historical Jesus Christ. If it could be proved that the One named Jesus did not exist and that all that is said in the Gospels is but the product of the imagination of those who wrote them, I should not be upset: the Sermon on the Mount would remain for me. . . ." He adds, however, "Thank God, the Bible has been saved from destruction by those who

call themselves Christians. The British and Foreign Bible Society had it translated into a great many languages. All that may be of great use in the future."

Religious Freedom in Africa We take note of the fact that the International Missionary Council has been reviewing the situation in the Belgian Congo, where Protestant Missions have for some time been suffering restrictions due to Roman Catholic pressure. We are glad to know that Dr. Oldham has had the opportunity to discuss the situation with officials of the Belgian Colonial Office at Brussels. The whole question of Roman Catholic propaganda in the mission fields is a pressing one, and what could be regarded in earlier years as beyond the purview of Missions will need increasingly to be taken note of, for religious liberty is no less important in the mission fields than at home. Roman Catholic Missions invariably carry with them hostility to other missionary efforts. They claim supremacy, make converts by tokens, and teach the natives that Protestants have no true standing in the Church of Christ because they are outside the Roman Catholic Church. From South India we have information that Roman Catholic propaganda among Christians who do not accept Roman teaching is becoming strong and hostile. All the aggressiveness to be found at present in England and elsewhere is in evidence; in fact, missionaries are appealing to the Evangelical Alliance for guidance and help to meet the propaganda. As is the case in the Belgian Congo, nothing is left undone to rouse administrative wrath against Protestant Missions.

Evangelising Indians of the Gran Chaco A welcome letter from Bolivia, where the writer is engaged in missionary work among the Indians of the Gran Chaco, says: "We like to feel that in the vast Fellowship for which the World's Evangelical Alliance stands, those of us who are working in Bolivia and other South American Republics have a place in thought and prayer. I had hoped to send you a copy of a pastoral letter published recently in a Santa Cruz paper by the local Roman Catholic Bishop, warning all the faithful against accepting or reading Protestant Bibles or other publications. We read it out in full, almost without comment, to the white people (all R.C.'s or ex-R.C.'s) assembled for our weekly Service in Spanish, knowing that their knowledge of us, and the essential truth of the Gospel we preach would be, in themselves, a clearer condemnation of the article than any specific reply we might make to the charges. Most of our Services, of course, are in the language of the Indians, amongst whom we are primarily working, but there are about sixty white people (Bolivians) living in the neighbourhood. A third of these are children who attend our school and are learning Gospel Hymns and receiving Gospel teaching almost every day of their lives, and about half the remainder have either openly professed their faith in Christ, or attend Services frequently and are very near the Kingdom. I don't think there is a single one who does not occasionally attend a Service. Further afield, too, for a distance of about twenty-five miles either side of the Mission, when itinerating amongst the Indians, we make frequent calls at houses of white settlers, sometimes having an informal service, sometimes a few hymns or a prayer, sometimes just a word in season. Practically all come here, if ill, for medical treatment, and though they are mostly drunkards with loose livers, and for that reason are slow to accept our Message, I believe our Religion is almost universally respected and recognised as preferable to that of the Roman Catholics. In our work amongst the Indians we find that their love of drink is their greatest obstacle to conversion, but the Lord has been with us, and is slowly calling out to Himself a people for His own Name.

Siamese Missions Siam has been the field for Protestant Christian endeavour for a little more than a century. The number of societies at work at any one time has been small. During the first part of this century of work, the American Baptist, the Congregational and Presbyterian churches were those carrying on the work. Almost from the first the American Bible Society assisted with funds. Toward the latter part of the 19th century the alignment changed. The Baptist and Congregational churches had largely withdrawn and had no missionaries. The Presbyterian church fell heir to all of the Siamese work, but the original Chinese church continued its life and activity. Several new societies entered

the field and took up work. At the present time work is being carried on by the Presbyterian Board of Foreign Missions, U.S.A., Society for the Propagation of the Gospel, Churches of Christ, Seventh Day Adventists, Christian Alliance, American Bible Society, American Baptists, and the Y.M.C.A. With the exception of the Seventh Day Adventists all of these societies are co-operating in the National Christian Council of Siam.

The National Christian Council of Siam is attempting three things especially, viz. :

1. The perfecting of a National Church Organisation to be called the Church of Christ in Siam.
2. The providing of literature for the Christian people.
3. An attempt to meet the problems of the rural people of Siam.

The attempt to organise the Church of Christ in Siam had its beginnings several years ago, but the longing for such an organisation on the part of the nationals was slow in developing. Considerable progress has now been made along this line, and the National Christian Council is making this one of its immediate objectives.

International Review of Missions

The July issue of the *International Review of Missions* is outstanding for several important articles, notably one by Dr. A. E. Garvie on "The Evangelical Faith and Other Religions." No subject can be of greater importance at the present time, when cults and movements for the unification of all religions exist and are pressing their claims in London as elsewhere. While Dr. Garvie thinks that Christianity cannot be isolated from or opposed to all other religions, he is of opinion that it must be regarded as the perfect and final fulfilment of the promise of all the religions, as well as of Hebrew law and prophecy. He recognises that all religions to-day have to meet a common challenge, that of a godless civilisation and culture, a secularism which is spreading over the whole world and is overthrowing the ancient faiths among the educated classes of pagan lands. There are two religions which claim to be rivals of Christianity, as having universal character and putting forth a missionary activity : Buddism and Islam, but while we may appreciate fully all that is good and true in Buddism, "let it not be pretended, as without historical justification it is, that Buddism offers the world an adequate intellectual conception, moral ideal, social influence, object of worship, or method of salvation. Islam, it seems, cannot bear comparison with Christianity even in the measure which Buddism can. Its conception of God as the Almighty and Merciful Allah falls far short of the conception of God as the Heavenly Father ; it does not so deepen the sense of sinfulness nor so fully assure forgiveness as does the Cross of Christ."

The Missionary Motive : A Warning

Dr. Garvie continues on a warning note concerning that which calls for an endeavour to be made to correct an error which is only too prevalent and which does weaken the missionary motive in many Christians. "While we ought to assume a generous, appreciative attitude to other religions, yet we may—nay, must emphasise the conviction which as Christians we must most strongly hold, namely, that we are seeking to share with others not only gifts from God, which are superior to those they already possess—a truer philosophy, a worthier morality, a purer worship, a stronger social influence, a brighter hope—but something which is quite unique. For Christ is for our evangelical faith more than the wisest teacher, the best example, the kindest companion whom mankind has produced ; He is the Son of God become man ; He is the Saviour of men, revealing God to man, and redeeming and reconciling men unto God. It is not the spirit of Christ or an impersonal influence of truth and goodness that we offer to men, but God Himself as Father, Son and Spirit, whom men can experience as a present, gracious and mighty reality, as they in their sinfulness and weakness by faith receive the grace of the Lord Jesus Christ. God did and suffered something in Christ which He had not done or suffered in human history before ; God is doing and suffering something for men in Christ all over the world to-day as in no other of the media of His dealing with men. Here we must, as saved by His grace alone, take a stand : that God was, is and shall ever be in Christ 'the same yesterday, to-day and for ever,' reconciling the world unto Himself, redeeming men from sin, death and doom, making manifest in the world His Kingdom, His saving sovereignty. 'The

Word became flesh, and tabernacled among us . . . full of grace and truth.' 'He tasted death for every man.' 'He ever liveth to save to the uttermost all who come unto God through Him.' Hence His name is above every other name."

Missions and Personal Religion At the recent Conference of the Laymen's Missionary Movement held in London, a fine plea for personal religion—the seeking and finding a new vigour of spiritual life in Jesus Christ—was made by Rev. W. W. Cash, General Secretary of the Church Missionary Society. We quote from his address the following pregnant words, which apply beyond the Bible House (London) where they were uttered: "I take it we are agreed as to the values of Christianity, that Christ is the world's one hope. The world is getting more and more disillusioned, and we Christian people, believing that Christ is the Saviour of the world, should be turning the world upside down. This is the challenge, and we ask ourselves how we are going to succeed. We *can* succeed. We can succeed only along the line of a personal religion—real, vital, personal—brought right home to each one of us. And so I want to bring it home in this way. It all depends on how much we back up Christianity, and not on how much we hold any particular dogma. It depends on how far our lives are given up to Jesus Christ; how much we are controlled in mind, thought and heart by the living Christ. We take for granted the saving power of Jesus Christ through His Cross. I want to put it this way, that if we are to be a living force in England to-day, we must have some dynamic in us. The Church is so largely static, stabilised, conventionalised and is, therefore, powerless. Now we want to see our way through to greater things. We must lay down plans that are drastic and revolutionary. We must capture the young life of to-day for this great adventure. We must sweep away everything that is petty, selfish, unclean, mean, unholy and impure; to let it be swept aside as we give ourselves anew to this great task. Is it true that you and I in our Christian faith have been asked to spread something we have never fully understood; that we have been asked to give away something perhaps we have never fully possessed; that we have been asked to persuade the world to accept something we have not ourselves accepted in all its implications? Now there is the challenge, and if you read these questions aright you will read them searchingly. If you and I have found Jesus Christ adequate for our needs; if we have found Him a reality in our lives, there will be no difficulty about our witnessing. It all boils down again to the one thing—what difference has Jesus Christ really made to *us*? Let us look back, say, seven days, and ask ourselves, quite honestly, 'what difference has Jesus Christ made in my life in this past seven days?' If our faith is real at all He is making a difference, not only in seven days, but in every minute of every day. . . There is no other way of tackling the Missionary situation except by individual Christians seeking and finding a new vigour of spiritual life in Jesus Christ."

Evangelism through Medicine The *Missionary Herald*, the splendid organ of the Baptist Missionary Society, contains an arresting article by Dr. Wilfred S. Flowers of Chout'sun, China, on "Evangelism through Medicine." Mr. Flowers mentions that "long years ago an Arab physician said, 'There are no sicknesses, only sick people.' By that he did not mean that disease was an illusion, but rather that the patient was a human being and not merely a "case." This is, and must be, the guiding motive of the medical missionary. He approaches the sufferer with the desire to heal him, body and soul, to cure his disease and show him a Saviour. And Christ lays His hand on the patients not only and always through the services and avenues of direct evangelism, but in unexpected ways. A woman who was captured by bandits was mutilated, stripped of her clothing and left to die in the fields. She was found by her friends, and her wounds were dressed in the usual Chinese fashion. When she arrived in hospital she was indescribably dirty. Before she left hospital she revealed to the evangelist that the thing which had touched her heart was not the success of the treatment, but the fact that doctor and nurses had approached her when she was in so filthy a state. A cure which we may regard as one for congratulation, may be nothing to the patient, who nevertheless may be moved by some kind word, a little adjustment of his splint or bandage in the night watches. By such means does Christ break into a man's heart."

Books Worth Reading

NATIONALISM: MAN'S OTHER RELIGION. By EDWARD SHILLITO. (Student Christian Movement. 4s. net.)

The fact that this arresting book bears the name of Rev. E. Shillito, so closely associated with the London Missionary Society, commends it as a book "worth reading," but at the present time the subject of Nationalism is of outstanding importance, and the author recognises a peril, and sounds an alarm. He deals with no special theory of Nationalism, but presents it as being in increasing conflict with the conception of the World Mission of Christianity as centred in a Universal Church, and in Christ, Whose commands must take precedence over all the laws of the nations. We have only to look over to Germany to see how closely allied is the subject to present-day events. In the closing chapters, entitled "A Large Upper Room Furnished," gather up the main theme of the book and point to the outstanding need of these times, a united Church. "A Church without the note of catholicity stands condemned. A Church which is only national is no Church at all. It may come to be little more than the chaplain to a people and its assemblies, invoking a blessing upon its national ambitions. In times of peace it may be degraded to the level to which it sinks in war time. But how can it assert its catholicity? In the realm of immediate and practical affairs, the Church in each land may seek for a growing fellowship with the Churches in other lands." "Once more," Mr. Shillito adds, "the Lord of the World draws near to us and seeks a Guest Chamber where He can eat with His disciples."

THE OXFORD GROUPS. By the BISHOP OF DURHAM. (Oxford University Press. 5s. net.)

This volume contains the Charge delivered by the Bishop of Durham at the Third Quadrennial Visitation of his Diocese, together with an Introduction (of much importance). It is a candid examination of the Group Movement and system, and which largely agrees with the conclusions and criticisms of the Rev. C. M. Chavasse, of St. Peter's Hall, Oxford. Bishop Henson in his Introduction concludes that the Group Movement (1) Ignores the demands of the intellect in the high matter of religion; (2) Is too closely bound to the moods and claims of adolescence; and (3) The conception of Christianity which Groupism presents is far too meagre and limited. Those who desire an intellectual study of the Buchmanites and their joviality over sacred doctrines and exercises are advised to secure this volume.

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